A Petition for Peace:

with the

REFORMATION

OF THE

LITURGY.

As it was Presented to the

Right Reverend BISHOPS,

BY THE

DIVINES

Appointed by His Majesties *Commission* to treat with them about the alteration of it.

LONDON,

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A Petition for Peace.

To the moſt Reverend Archbiſhop and Biſhops, and the Reverend their Aſſiſtants commiſſioned by His Majeſty to treat about the Alteration of the Book of Common-Prayer.

The humble and earneſt Petition of others in the ſame Commiſſion.

Moſt Reverend Fathers,
and Reverend Brethren,

THe ſpecial Providence of God, and His Majeſties tender regard of the Peace and Conſciences of His Subjects, and his deſire of their concord in the things of God, hath put into our hands this opportunity of ſpeaking to you as humble Petitioners, as well as Commiſſioners, on the behalf of theſe yet troubled and unhealed Churches, and of many thouſand ſouls that are dear to Chriſt; on whoſe behalf, wee are preſſed in ſpirit in the ſenſe of our duty, moſt earneſtly to beſeech you, as you tender the peace and proſperity of theſe Churches, the comfort of His Majeſty in the union of his Subjects, and the peace of your ſouls in the great day of your accounts, that laying by all former and preſent exaſperating and alienating differences, you will not now deny us your conſent and aſſiſtance to thoſe means that ſhall bee proved honeſt and cheap, and needful to thoſe great, deſirable ends, for which wee all profeſs to have our offices, and our lives.

The things which wee humbly beg of you are theſe.

1. That you will grant what wee have here propoſed and craved

of you in our Preface; Even your charitable interpretation, acceptance of, and conſent unto the alterations and additions to the Liturgy now tendered unto you, that being inſerted, as wee have expreſſed, it [may bee left to the Miniſters choice to uſe one or other at his diſcretion] upon His Majeſties approbation, according to his gracious declaration concerning Eccleſiaſtical Affairs. And that (ſeeing wee cannot obtain the form of Epiſcopal Government, deſcribed by the late Reverend Primate of *Ireland*, and approved by many Epiſcopal Divines) wee may at leaſt enjoy thoſe benefits of Reformation in Diſcipline, and that freedome from Subſcription, Oaths and Ceremonies, which are granted in the ſaid Declaration, by the means of your charitable Mediation and Requeſt.

2. Seeing ſome hundreds of able, holy, faithful Miniſters are of late caſt out, and not onely very many of their Families in great diſtreſs, but (which is of far greater moment) abundance of Congregations in *England*, *Ireland* and *Wales*, are overſpread with lamentable ignorance, and are deſtitute of able, faithful Teachers: And ſeeing too many that are inſufficient, negligent, or ſcandalous, are over the Flocks (not meaning this as an accuſation of any that are not guilty, nor a diſhonourable Reflection on any party, much leſs on the whole Church) wee take this opportunity earneſtly to beſeech you, that you will contribute your indeavours to the Removal of thoſe that are the ſhame and burdens of the Churches; and to the Reſtauration of ſuch as may bee an honour and bleſſing to them. And to that end, that it bee not imputed to them as their unpardonable Crime, that they were born in an Age and Country which required Ordination by Parochial Paſtors, without Dioceſans: And that Re-ordination (whether abſolute or hypothetical) bee not made neceſſary to the future exerciſe of their Miniſtry. But that an Univerſal Confirmation may bee granted of thoſe ordained as aforeſaid, they being ſtill reſponſible for any perſonal inſufficiency or crime. Were theſe two granted (The Confirmation of the Grants in His Majeſties Declaration, with the liberty of the Reformed Liturgy offered you, and the reſtoring of able, faithful Miniſters to a capacity to bee ſerviceable in the Church of God, without forcing them againſt their conſciences to bee Re-ordained) how great would bee the benefits to this unworthy Nation? How glad would you make the peoples hearts? how thankful ſhould wee bee (for the cauſe of Chriſt, and the ſouls of men) to thoſe that grant them, and procure them; being conſcious that wee ſeek not great things for our ſelves, or for our

Brethren

Brethren; that wee are ambitious of no greater wealth or honour, than our daily bread, with ſuch freedome and advantage for the labours of our Miniſtry, as may moſt conduce to the ſucceſs, the increaſe of holineſs and peace; wee ſhall take the boldneſs to ſecond theſe Requeſts, with many of our reaſons, which wee think ſhould prevail for your conſent, chuſing rather to incur whatſoever cenſures or offence may by any bee taken againſt our neceſſary freedome of expreſſion, than to bee ſilent at ſuch a time as this, when thouſands of the ſervants of the Lord, that are either deprived of their faithful Teachers, or in fears of loſing them, together with the freedome of their conſciences in Gods worſhip, do cry day and night to Heaven for help, and would cry alſo in your ears with more importunate Requeſts, if they had but the opportunity as now wee have.

And 1. Wee beſeech you bear with us while wee remember you, that you are Paſtors of the flock of Chriſt, who are bound to feed them, and to preach in ſeaſon, and out of ſeaſon, and to bee laborious in the Word and Doctrine; but are not bound to hinder all others from this bleſſed work, that dare not uſe a Croſs or Surplice, or worſhip God in a form which they judge diſorderly, defective, or corrupt, when they have better to offer him (*Mal.* 1. 13, 14.) Is it not for matter and phraſe at leaſt as agreeable to the holy Scriptures? If ſo, wee beſeech you ſuffer us to uſe it, who ſeek nothing by it, but to worſhip God as neer as wee can, according to his will, who is jealous in the matters of his worſhip. If indeed yours have more of ſtrength, and ours of weakneſs, yet let not Fathers caſt the children from the Houſe of God, becauſe they are ſick or weak, and need the more compaſſion; let not our Phyſicians reſolve their Patients ſhall all bee famiſhed, or caſt off, whoſe temperature and appetites cannot agree to feed on the ſame diſh, with the ſame preparation and ſauce. Hee that thrice charged *Peter* as hee loved him, to feed his Lambs and Sheep, did never think of charging him to deny them food, or turn them out of his fold, or forbid all others to feed them, unleſs they could digeſt ſuch forms and ceremonies, and ſuperſcriptions as ours.

2. May wee preſume to minde you, that the Lord of the Harveſt hath commanded us to pray that more Labourers may bee ſent into the Harveſt. (For ſtill proportionably the Harveſt is great, and the Labourers are few) *Mat.* 9. 37. And that the Lord hath not furniſhed them with his gifts in vain, nor lighted theſe Candles to put under a Buſhel, but to bee ſet on a Candleſtick, that they

may give light to all that are in the house, *Mat.* 5. 15. And that there are few Nations under the Heavens of God, as far as wee can learn, that have more able, holy, faithful, laborious and truly peaceable Preachers of the Gospel (proprotionably) than those are that are now cast out in *England*, and are like in *England*, *Scotland*, and *Ireland*, to bee cast out, if the old Conformity bee urged. This witness is true, which in Judgement wee bear, and must record against all the reproaches of uncharitableness, which the Justifier of the Righteous at his day will effectually confute. Wee therefore beseech you, that when thousands of souls are ready to famish for want of the bread of Life, and thousands more are grieved for the Ejection of their faithful Guides, the Labourers may not bee kept out, upon the account of such Forms or Ceremonies, or Re-ordination; at least till you have enow as fit as they to supply their places, and then wee shall never petition you for them more.

3. And wee beseech you consider when you should promote the joy and thankfulness of His Majesties Subjects for his happy Restauration, whether it bee equal and seasonable to bring upon so many of them so great calamities as the change of able, faithful Ministers, for such as they cannot comfortably commit the conduct of their souls to, and the depriving them of the Liberty of the Publick Worship; calamities far greater than the meer loss of all their worldly substance can amount to: In a day of Common Joy to bring this causelesly on so many of His Majesties Subjects, and to force them to lye down in heart-breaking-sorrows, as being almost as far undone, as Man can doe it; this is not a due requital of the Lord for so great deliverances: Especially considering, that if it were never so certain, that it is the sin of the Ministers that dare not bee Re-ordained, or conform; its hard that so many thousand innocent people should suffer even in their souls for the faults of others.

4. And if wee thought it would not bee mis-interpreted, wee would here remember you, how great and considerable a part of the three Nations they are, that must either incur these sufferings, or condole them that undergo them; and how great a grief it will be to His Majesty, to see his grieved subjects; and how great a joy it will bee to him, to have their hearty thanks and prayers, and see them live in prosperity, peace and comfort under his most happy Government.

5. And wee may plead the nature of their cause, to move you to com-

compaſſionate your poor afflicted Brethren in their ſufferings. It is, in your own account, but for refuſing Conformity to things indifferent, or at the moſt, of no neceſſity to ſalvation. It is in their account for the ſake of Chriſt, becauſe they dare not conſent to that which they judge to be an uſurpation of his Kingly power, and an accuſation of his Laws as inſufficient, and becauſe they dare not bee guilty of addition to, or diminution of his Worſhip, or of worſhipping him after any other Law, than that by which they muſt bee judged, or ſuch as is meerly ſubordinate to that. Suppoſe they bee miſtaken in thinking the things to bee ſo diſpleaſing to God; yet it is commendable in them to bee fearful of diſpleaſing him, and careful to obey him; a diſpoſition neceſſary to all that will bee ſaved, and therefore to bee loved and cheriſhed in them by the Paſtors of the Church; who ſhould bee very tender of putting them to ſuffering, or caſting them out of the Church, becauſe they dare not do that which they judge to bee ſo great a ſin againſt the Lord, deſerving damnation to themſelves. Should not the love of Chriſt command us to bee tender of thoſe that are ſo tender of his honour, and to take heed what wee do to men for taking heed of ſin, and being afraid to offend the Lord; and ſhould not the ſpecial love of Chriſtians, and the common love of men, command us, to bee loath to drive men by penalties, upon that which they judge doth tend to their everlaſting damnation, and which indeed doth tend to it, becauſe they judge it ſo to do; For hee that will do that which hee thinks to bee ſo great a ſin as is before deſcribed, to pleaſe men, or to eſcape their puniſhment, no doubt deſerveth the wrath of God, and ſhould wee not bee loath to drive men upon ſin and condemnation though wee were ſure that their own infirmity is the occaſion. If it bee ſaid, that by this Rule nothing ſhall bee commanded, if men will but ſcruple it. Wee anſwer, Things in themſelves neceſſary, or commanded by God, muſt bee commanded by man, becauſe ſcruples make them not unneceſſary, and make not void the Laws of God, and it will bee a ſin even to the ſcrupulous to diſobey: But things diſpenſible, and of themſelves unneceſſary, ſhould not bee rigorouſly urged upon him, to whom they would bee a ſin, and cauſe of condemnation. It is in caſe of things indifferent in your own judgement, that wee now ſpeak. If it bee ſaid, that it is humour, pride, or ſingularity, or peeviſhneſs, or faction, and not true tenderneſs of conſcience that cauſeth the doubts, or non-conformity of theſe men. Wee anſwer, ſuch crimes muſt bee faſtened onely on the Individuals, that are

firſt proved guilty of them; and not upon multitudes unnamed and unknown and without proof; and you know it is the prerogative of God to ſearch the heart, and that hee hath ſaid, *Judge not that yee be not judged, for with what judgement yee judge, yee ſhall bee judged, and with what meaſure yee mete, it ſhall bee meaſured to you again.* Mat. 7. 1, 2. *And who art thou that judgeſt another mans ſervant, to his own Maſter, hee ſtandeth or falleth; yea, hee ſhall bee holden up, for God is able to make him ſtand.* Rom. 14. 4. And who can pretend to bee better acquainted with their hearts, than they are themſelves! *For what man knoweth the things of a man, ſave the ſpirit of a man, which is in him*; 1 Cor. 2. 11. And they are ready to appeal to the dreadful God, the ſearcher of hearts, and the hater of Hypocriſie, that if it were not for fear of ſinning againſt him, and wounding their conſciences, and hazarding, and hindering their ſalvation, they would readily obey you in all theſe things; That it is their fear of ſin and damnation that is their Impediment, they are ready to give you all the aſſurance, that man can give by the ſolemneſt profeſſions, or by oath if juſtly called to it.

And one would think that a little Charity might ſuffice to enable you to beleeve them, when their non-compliance brings them under ſuffering, and their compliance, is the viſible way to favour; ſafety, and proſperity in the world. And if men that thus appeal to God concerning the intention of their own hearts, cannot bee beleeved, even when the State of their worldly intereſt beats witneſs to their profeſſions, but another ſhall ſtep into the Throne of the heart-ſearching God, and ſay [It is not as they ſay, or ſwear, It is not conſcience, but obſtinacy or ſingularity] all humane converſe upon theſe terms will bee overthrown: And what remedy have they, but patiently to wait, till God that they have Appealed to, ſhall decide the doubt, and ſhew who were the Aſſertours of truth or falſhood.

6 And wee crave leave to repreſent to you the great diſproportion, in neceſſity and worth, between the things in queſtion, and the ſalvation of ſo many, as may bee obtained by the free and faithful exerciſe of the Miniſtery, of thoſe that now are, and that are yet like to bee laid aſide; Do you think the Lord that died for ſouls, and hath ſent us to learn what that meaneth [*I will have mercy and not ſacrifice*, Mat. 9. 13.] is better pleaſed with Re-ordination, Subſcription and Ceremonies, than with the ſaving of ſouls, by the means of his own appointment: If it bee ſaid that Publick or-

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der and peace and concord do promote the ſalvation of many, and therefore are to bee preferred before the ſalvation of fewer. Wee anſwer, Concord in holy obedience to God doth indeed promote the ſalvation of all that entertain it; but Concord in Ceremonies, or Re-ordination, or Oaths of obedience to Dioceſans, or in your queſtioned particular forms of Prayer, do neither in their nature, or by vertue of any promiſe of God, ſo much conduce to mens ſalvation; as the preaching of the Goſpel doth, by able faithful and laborious Miniſters. And how comes it to paſs that unity, concord and order muſt bee placed in thoſe things, which are no way neceſſary thereto! Will there not bee order and concord in Holy obedience and acceptable worſhiping of God, on the terms which wee now propoſe and crave, without the foreſaid matter of offence? Wee here ſhew you that wee are no Enemies to order, and our long importunity for the means of concord, doth ſhew that wee are not enemies to concord.

If it bee ſaid, that other men that will conform to the things in queſtion may convert and ſave ſouls better than thoſe that are factious and diſobedient: Wee firſt humbly crave that reproach may not bee added to affliction, and that none may bee called factious that are not proved ſuch; and that Laws impoſing things indifferent in your judgement, and ſinfull in theirs, may not bee made the rule to judge of faction: But that men who live inoffenſively under civill Government, and in matters of Faith and Worſhip, ſubſcribe to all contained in the holy Scriptures; and indeavour to promote Univerſal Peace and Charity on theſe termes, may not bee made offenders by the making of Laws and Canons, that muſt force them to bee ſuch: Conſequently *Daniel* was an offender that would not forbear praying openly by the ſpace of thirty daies. But antecedently to that Law, hee was confeſſed juſt, by them that ſaid [*Wee ſhall not finde any occaſion againſt this Daniel, except wee finde it againſt him concerning the Law of his God*] Dan. 6. 5, 7, 10. The Law which hee muſt break was made to make him a breaker of that Law; take away that law and take away his fault. Wee accuſe none of the like intentions, but wee muſt ſay, that it is eaſie to make any man an offender, by making laws which his conſcience will not allow him to obſerve, and its as eaſie to make that ſame man ceaſe to ſeem diſobedient, obſtinate, or factious, without any change at all in him, by taking down ſuch needleſs Laws. Wee may again remember you what Chriſt a ſecond time doth preſs, *Mat.* 12. 7.

[But

[*But if yee had known what this meaneth, I will have mercy, and not ſacrifice, yee would not have condemned the guiltleſs.*]

And next, to the reſt of the objection, wee anſwer; That ſad experience tells the world, that if the Miniſters that wee are pleading for, bee laid aſide, there are not competent men enough to ſupplie their Rooms, and equally to promote the ſalvation of the flocks: This is acknowldged by them who ſtill give it as the reaſon why Miniſters are not to bee truſted with the expreſſing of their deſires in their own words, nor ſo much as to chuſe which Chapter to read, as well as which Text to preach on, to their Auditours, becauſe wee ſhall have Miniſters ſo weak, as to bee unfit for ſuch a truſt: And men that are not wiſe enough for ſo eaſie a part of their duty, as to chuſe fit portions of Scripture to read, are unlikely to afford an equal aſſiſtance to the ſalvation of the people inſtead of the labours of ſuch as wee are ſpeaking for.

7 And it muſt bee remembred that in our Ordination, wee muſt profeſs that [wee are perſwaded that the Holy Scriptures contain ſufficiently all Doctrine, required of neceſſity for eternal ſalvation, &c.] and that wee will teach or maintain nothing as required of neceſſity to eternal ſalvation, but that which wee are perſwaded may bee concluded and proved by the ſame] and that one of the articles of the Church containeth the ſame doctrine of the ſcriptures ſufficiency: and to theſe wee are called to ſubſcribe; And the perſons that wee now ſpeak for, are ready to ſubſcribe to all contained in the Holy Scriptures, and willing to bee oblieged by the Laws of men to practiſe it: And hee that hath all things neceſſary to ſalvation is received of God, and ſhould therefore bee received by the Church, if the Apoſtles argument bee good, *Rom.* 14. 1. 3. [For God hath received him] ſeeing then you do profeſs that none of your Impoſitions that cannot bee concluded from the ſcripture, are neceſſary to ſalvation, let them not conſequentially bee made neceſſary to it, and *more* neceſſary than that which is ordinarily neceſſary.

If you ſay, that ſo many men ſhall bee forbidden to preach, unleſs they dare Subſcribe and uſe theſe things; you will tempt them to infer, that Preaching being ordinarily neceſſary to ſalvation, *Rom.* 10. 14. And theſe things called indifferent being made neceſſary to preaching and preferred before it, therefore they are made neceſſary to ſalvation, and preferred before that which God hath made neceſſary;

If

If it bee ſaid, that this will as much follow the making of any other indifferent thing to bee neceſſary to preaching, and ſo the Church ſhall make no orders; Wee anſwer.

1. That ſmaller things muſt not bee impoſed by unproportionable penalties.

2. That though the Church may prefer a ſober, peaceable Preacher before one that is Schiſmatical and unpeaceable (which is not at all to exclude Preaching) yet the Church may not make any thing neceſſary to Preaching it ſelf; that is of it ſelf unneceſſary, and not antecedently neceſſary, at leaſt by accident.

8. And if our Religion be laid upon your particular Liturgy, wee ſhall teach the Papiſts further to inſult, by asking us, where was our Religion two hundred years ago? The Common-Prayer-Book as differing from the Maſs-Book, being not ſo old, and that which might then bee the matter of a change, is not ſo unchangeable it ſelf, but that thoſe Alterations may bee accepted for ends ſo deſirable as are now before us.

9. And wee humbly crave that wee may not in this bee more rigorouſly dealt with, than the Paſtors and People of the Antient Churches were: If wee may not have the Liberty of the Primitive times, when for ought can bee proved, no Liturgical Forms were impoſed upon any Church, yet at leaſt let us have the liberty of the following Ages, when under the ſame Prince there were diverſity of Liturgies, and particular Paſtors, had the power of making and altering them for their particular Churches.

10. And if you ſhould reject (which God forbid) the moderate propoſals which now and formerly wee have made, wee humbly crave leave to offer it to your conſideration, what Judgement all the Proteſtant Churches are likely to paſs on your proceedings, and how your cauſe and ours will ſtand repreſented to them, and to all ſucceeding Ages. Though wee earneſtly deſire the tolleration of thoſe that are tollerable, and the peaceable Liberties of all that agree on the Catholick terms of Primitive Simplicity, in Doctrine, Worſhip and Diſcipline, yet have wee our ſelves ſo far drawn neer you, as that the world will ſay, you reject thoſe that are for Epiſcopacy it ſelf, and ſet Forms of Liturgy, and are not ſo much as charged by you at all, as diſagreeing in any point of Faith, if you ſhall reject us. If after our ſubmiſſion to His Majeſties Declaration, and after our own Propoſals of the Primitive Epiſcopacy, and of ſuch a Liturgy as here wee tender, wee may not bee permitted to

exercise our Ministery, or enjoy the Publick Worship of God, the Pens of those learned, moderate Bishops will bear witness against you, that were once employed as the chief Defenders of that cause (wee mean such as Reverend Bishop *Hall*, and *Usher*) who have published to the world, that much less than this might have served to our fraternal Unity and Peace. If you would not grant this Liberty, and Communion to others, with whom Christ will hold Communion in grace and glory; yet it will appear more strange to the world, that you should cast out the Episcopal also, that dare not go beyond the Rule of Holy Scripture, and the Example of Primitive Simplicity.

And wee doubt not but you know, how new and strange a thing it is that you require in the point of Re-ordination: When a Canon amongst those called the Apostles deposeth those that Re-ordain, and that are re-ordained; And when it is a thing that both Papists and Protestants condemn, when not onely the former Bishops of *England*, that were more moderate were against it, but even the most fervent adversaries of the Presbyterian way; such as Bishop *Bancroft* himself, how strange must it needs seem to the Reformed Churches, to the whole Christian world, and to future Generations, that so many able, faithful Ministers should bee laid by as broken Vessels, because they dare not bee re-ordained? and that so many have been put upon so new and so generally dis-relished a thing?

11. And wee crave leave to remember you, that the Holy Ghost hath commanded you to over-see the flock, not by constraint, but willingly, not as being Lords over Gods Heritage, but as Ensamples to the Flock: And that it is not onely more comfortable to your selves to bee loved as the Fathers, than to be esteemed the Afflicters of the Church, but that it is needful to the ends of your Ministry for the people: When you are loved, your Doctrine will more easily bee received: But when men think that their souls or liberties are endangered by you, its easie to judge how much they are like to profit by you.

12. And you know if wee are not in point of Ceremonies or Forms in every thing of your mind; it is no more strange to have variety of intellectual Apprehensions in the same Kingdome and Church, than variety of temperatures and degrees of age and strength. If His Majesty should expel all those from his Dominions, that are not so wise, as solidly to judge, whether the Liturgy as before, or as thus reformed, bee the best, yea whether this bee intolerable in comparison

compariſon of yours, and whether God bee pleaſed or diſpleaſed with your Ceremonies, it would bee too great a diminution of his ſubjects, and if you ſhould turn all ſuch out of the Kingdome of Chriſt, it would bee liker a diſſipating, than a gathering, and a deſtroying, than an edifying of his Church: And you have not your power to deſtruction, but to edification, 2 *Cor.* 10. 8. *&* 13. 10. you muſt do all things for the peoples edifying, 2 *Cor.* 12. 19. *Epheſ.* 4. 12.

13. And how Chriſt will take it of you, to caſt out from the Miniſtry or Communion of the Church, or to grieve and puniſh all thoſe that dare not conform to you in theſe matters; for fear of diſpleaſing the Law-giver of the Church, wee beſeech you judge (when your ſouls are moſt ſeriouſly thinking of the day of your Accounts) by ſuch paſſages of Holy Scripture as may fully acquaint you with his mind. Hee is himſelf a merciful High-Priest, a gracious Saviour, a tender Governour. Hee deſpiſeth not the day of ſmall things, *Zech.* 4. 10. *Hee feedeth his flock like a Shepherd, hee gathereth his Lambs with his Arm, and carrieth them in his boſome, and gently leadeth thoſe that are with young*, Iſa. 40. 11. *A bruiſed reed will hee not break, and the ſmoaking flax will hee not quench*, Iſa. 42. 3. Matth. 12. 20. God doth inſtruct the Plow-man to diſcretion, and teacheth him not to threſh the Fetches with a Threſhing-inſtrument, nor to turn the Cart-wheel upon the Cummin, but the Fetches are beaten out with a ſtaff, and the Cummin with a rod, *Iſa.* 28. 26, 27. Gods Servants are his Jewels, *Mal.* 3. 17. Hee will ſpare them as a man ſpareth his Son that ſerves him, and hee that toucheth them, toucheth the apple of his eye, *Zech.* 2. 8. Remember the neer relation they ſtand in to God in Chriſt, that they are the children of God, co-heirs with Chriſt, *Rom.* 8. 17. The members of his body, his fleſh and bone, which hee cannot hate, who ever hate them, *Epheſ.* 5. 29, 30. Remember how dear they coſt him, and to what honour hee will advance them; and that theſe ſame perſons that love him in ſincerity, muſt be where hee is, to behold his glory, *Joh.* 12. 26. *&* 17. 24. and ſhall be like the Angels of God, *Luk.* 20. 36. and ſhall judge the world, 1 *Cor.* 6. 2, 3. and that Chriſt will come to bee glorified and admired in them, 2 *Theſ.* 1. 10. and they ſhall ſhine forth as the Sun in the Kingdome of their Father, *Mat.* 13. 43. Remember with what tender uſage hee treated his weak imperfect members upon earth, and when hee was aſcending to prepare a place for them, that they might bee with him where hee is, how affe-

ctionately hee beſpeaketh them, *Joh.* 20. 17. *Go to my Brethren, and ſay unto them, I aſcend up to my Father, and your Father, and to my God, and your God.* And leſt you ſhould ſay, that hee will not own thoſe little ones, that (whether for Truths ſake, or for their infirmities) do bear diſgraceful titles in the world; Remember that at the day of judgement hee will ſay, *Inaſmuch as you did it not*, or did it, *to one of the leaſt of theſe my Brethren, you did it not*, or did it *unto mee*, *Mat.* 25. 40. 45. If his Elect cry to him day and night, though hee bear long, hee will avenge them, and that ſpeedily, *Luke* 18. 7, 8. Bear with us while wee add this terrible paſſage, which wee once before made mention of, *Mat.* 18. 5, 6. [*Who ſo ſhall receive one ſuch little childe in my name, receiveth mee; but whoſo ſhall offend one of theſe little ones that beleeve in mee, it were better for him that a Milſtone were hanged about his neck, and that hee were drowned in the depth of the Sea.*] Undoubtedly if you conſider duly by ſuch paſſages, how Chriſt will take it to have his ſervants not onely not-viſited, not-relieved, but to bee afflicted, not onely in body, but in ſoul, with that great affliction to be caſt out of the Miniſtry, or Church, for an unavoidable diſſent in things indifferent, you will never joyn with thoſe that ſhall ſtretch forth a hand againſt them for ſuch a cauſe as this. If yet the old pretence be made, that they ſuffer as Schiſmaticks, and diſobedient; wee muſt ſay again, if any ſhall make men diſobedient by impoſing things unneceſſary, which they know are by learned, pious, peaceable men, eſteemed ſins againſt the Lord, and then ſhall thus heavily afflict them for the diſobedience which they may eaſily cure by the forbearance of thoſe impoſitions; let not our ſouls come into their ſecret, nor our honour be united to their Aſſembly: If they ſhall ſmite or caſt out a ſuppoſed Schiſmatick, and Chriſt ſhall finde an able, holy, peaceable Miniſter, or other Chriſtian, wounded, or mourning, out of doors, let us not be found among the Actors, nor ſtand among them in the day of their accounts, when tribulation ſhall be recompenced to the Troublers of beleevers, 2 *Theſ.* 1. 6.

14. Wee beſeech you alſo to conſider, that men have not their underſtandings at their own command, much leſs can they be commanded by others, if they were never ſo willing to beleeve all that is impoſed on them to bee lawful, they cannot therefore beleeve it, becauſe they would, the intellect being not free. And to diſſemble, and ſay, and ſwear, and do, the things which they beleeve not, is ſuch an aggravated hypocriſie (being in the matters of God, and

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joyned with perfidiouſneſs) as wee may ſuppoſe cannot render them acceptable to any, that have not renounced Religion and Humanity, much leſs ſhould they bee conſtrained to it. And when it is known that mens judgements are againſt the things impoſed, and that penalties are no means adapted to the informing and changing of the judgement; but to force men to do the things they know, wee conceive they ſhould not bee uſed, and ſo uſed in the caſe of things indifferent, where they are not neceſſary to the common good, and where the ſufferers, have never had ſufficient means to change their judgements.

If it be ſaid, that it is their own fault, that their judgements are not changed, and that the means have been ſufficient.

Wee anſwer, That it is their fault, is the point in queſtion, which the Sword can eaſilier take for granted, than the Tongue or Pen can prove: But if it be ſo, it is their fault, as it is that they are the Sons of *Adam*, partakers of the common corruption of humane nature; and as it is their fault that they are not all of the higheſt form in the School of Chriſt, above the common ignorance and frailties of beleevers, and that they are not all the moſt judicious Divines of the moſt ſubtile wits, and had not the ſame education and ſociety to advance your opinions, and repreſent things to their underſtandings, juſt as they are repreſented unto yours. And if men muſt be caſt out of the Church, or Miniſtry, becauſe they are not wiſer than ſuch learned men, as the Paſtors of the moſt of the Reformed Churches, and as *Hilderſham*, *Bayne*, *Parker*, *Ames* *Dod*, *Ball*, *Nichols*, and many ſuch others as have here taken this conformity to be a ſin, how few, alas, how very few will there be left!

And if it be ſaid, that men do willingly keep out the light. We muſt ſay, that few men are obſtinate againſt the opinions that tend to their eaſe and advancement in the world, and to ſave them from being vilified as Schiſmaticks, and undone; and when men profeſs before the Lord, that they do impartially ſtudy and pray for knowledge, and would gladly know the will of God at the deareſt rate; wee muſt again ſay, that thoſe men muſt prove that they know the diſſentors hearts, better than they are known to themſelves, that expect to be beleeved by charitable Chriſtians, when they charge them with wilful ignorance, or obſtinate reſiſting of the truth.

15. And wee crave leave to ask whether you do not your ſelves in ſome things miſtake, or may not do ſo for ought you know? and whether your underſtandings are not ſtill imperfect, and all men differ

not in ſome opinions or other? And if you may miſtake in any thing, may it not be in as great things as theſe? can it be expected, that wee ſhould all be paſt erring about the ſmalleſt Ceremonies and Circumſtances of worſhip? And then ſhould not the conſciouſneſs of your own infirmity, provoke you rather to compaſſionate humane frailty, than to caſt out your Brethren, for as ſmall failings as your own?

16. And wee further offer to your conſideration, whether this be doing as you would be done by, would you be caſt out for every fault that is as bad as this? and doth this ſhew that you love your neighbours as your ſelves? Put your ſelves in their caſe, and ſuppoſe that you had ſtudied, conferred and prayed, and done your beſt to know whether God would have you to be Re-ordained, to uſe theſe Forms or Ceremonies, or Subſcriptions, or not? and having done all, you think that God would be diſpleaſed if you ſhould uſe them, would you then be uſed your ſelves, as your diſſenting Brethren are now uſed, or are like to bee; love them as your ſelves, and wee will crave no further favour for them.

17. But nothing more affecteth us, than to think of the Lamentable diviſions, that have been cauſed and are ſtill like to bee, whileſt things unneceſſary are ſo impoſed: And on the contrary, how bleſſed an unity and peace wee might injoy if theſe occaſions of diviſion were removed, and wee might but have leave to ſerve God as his Apoſtles did. As in Doctrinals, ten thouſand will ſooner agree in an Explicite belief of the Creed, than an hundred in an Explicite belief of all that *Ockam* or *Scotus* have determined; So in the matters of Government and worſhip; It is eaſier to agree upon few things, than upon many, upon great and certain and neceſſary things, than upon ſmall uncertain and unneceſſary things, and upon things that God himſelf hath revealed or appointed, than upon things that proceed from no ſurer an Original, than the wit or will of man. The ſtrict prohibition of adding to or diminiſhing from the things commanded by the Law-giver of the Church, *Deut.* 12. 32. doth put ſuch a fear in the minds of multitudes of the loyal ſubjects of Chriſt, leſt by ſuch additions or diminutions in the matters of his worſhip, they ſhould provoke him to diſpleaſure, as will bee a certain perpetual hindrance to any common unity or Concord, in ſuch humane impoſitions, of which many of the ſervants of the jealous God will have a continual jealouſie.

With grieved hearts wee now renew the lamentable diviſions, occaſioned

occaſioned already by theſe Impoſitions, ever ſince the Reformation in the daies of King *Edward* 6th. and the grievous fruits of thoſe Diviſions! How they deſtroyed Charity (the character of Chriſts Diſciples) and exaſperated mens minds againſt each other: How they corrupted mens prayers and other exerciſes of devotions, and made them pray and preach againſt one another: How their tongues were emboldned to the cenſuring of each other, one party calling the other, Factious, Schiſmatical, Singular, and Diſobedient; and the other calling them Antichriſtian, Proud, Tirannical, Superſtitious, Perſecutors and Formaliſts: And ſuch language ſtill increaſing the uncharitableneſs and diviſions; till the increaſe of impoſing rigour on the one ſide, and of impatience under Sufferings on the other ſide, was too great a preparation to thoſe greater calamities which are yet bitter to the remembrance of all whoſe intereſts or paſſions have not Conquered their humanity. And the continuance of ſo much of the cauſes and effects, doth infallibly prove, that if the ſame impoſitions bee ſetled upon us, the ſame Heart-diviſions will bee ſtill continued: Brethren will diſdain the name and love of Brethren to each other; which yet Chriſt himſelf by condiſcending and reproving love, vouchſafeth to them all. Inſtead of loving one another with a pure heart, fervently, there will bee, if not hating, yet grudging at one another, cenſuring and deſpiſing one another; Which effects will ſtill increaſe their cauſe, and make one ſide think, that they are neceſſitated to bee more rigorous in their Coercions, and the other think that they are allowed to bee more cenſorious againſt thoſe by whom they ſuffer.

And how many thouſands on both ſides by ſuch a ſtream of temptations, will undoubtedly bee carried on in a courſe of Sin from day to day, and by heart ſin, and tongue ſin, by Pulpit ſins, or ſins in other parts of Worſhip, will diſhonour God and provoke him to indignation againſt them and the Land, wee may not without aſtoniſhment and grief of heart foreſee or foretell.

And its eaſie to foreſee how the innocent will bee numbred with the faulty, and thoſe that do but feel their ſufferings, and the ſufferings of the Church on theſe occaſions, and do but groan and ſigh to God, and pray for ſuccour and deliverance, will bee thought to bee guilty of diſcontent and faction, and bringing the Government of the Church, and conſequently of the Kingdome into hatred or diſlike, and ſo their ſufferings will be increaſed: And hee that is commanded by the Laws of humanity to be compaſſionately

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ſenſible of the Calamities of others, ſhall bee thought an offender for being ſenſible of his own. Its eaſie to fore-ſee, how thoſe expreſſions in mens Sermons, or Prayers, or familiar Conference, which ſeem to any mis-underſtanding, or ſuſpicious, or malicious hearers, to intimate any ſenſe of ſufferings, will be carried to the ears of Rulers, and repreſented as a crime? And nature having planted in all men an unwillingneſs to ſuffer, and denied to all men a love of calamity, and neceſſitated men to feel when they are hurt, and made the tongue and countenance the Index of our ſenſe; theſe Effects will be unavoidable, while ſuch Impoſitions are continued, and while a fear of ſinning will not ſuffer men to ſwallow and digeſt them, and what wrong ſuch diviſions about Religion will be to the Kingdome; and to His Majeſty, wee ſhall not mention, becauſe our Governours themſelves may better underſtand it.

On the other ſide, what univerſal eaſe, and peace, and joy would be the fruits of that happy unity and concord, which the reaſonable forbearances which wee humbly petition for, would certainly produce; how comfortable would our Miniſterial labours bee, when wee had no ſuch temptations, burdens, or diſquietments? When wee lay not under the Reproofs of Conſcience, nor the ſuſpicions, or diſpleaſure of our Superiours, but might ſerve the Lord without diſtraction, and bee among his ſervants without ſuch fears, (*Phil.* 1. 14. 1 *Cor.* 16. 10.) How much would the hands of the Builders be ſtrengthened for the work of God, when they ſpeak the ſame things, and there are no diviſions among them, but they are perfectly joyned together in the ſame minde and judgement, 1 *Cor.* 1. 10. when they are like-minded, having the ſame love, being of one accord, of one minde, doing nothing through ſtrife or vain glory, which will never be while the one calls the other factious and ſchiſmatical, and the other calleth him ſuperſtitious and tyrannical; but when Chriſt hath taught us in lowlineſs of minde to eſteem others better than our ſelves, and not to look every man on his own things (his own gifts, and virtues, and worth, and intereſt) but every man alſo on the things of others; and till the ſame mind bee in us, that was in Chriſt Jeſus, that humbled himſelf, and took upon him the form of a ſervant, and made himſelf of no Reputation, *Phil.* 1. 2, to 9. How much ſhould wee honour the Body, the Spirit, the Hope, the Lord, the Faith, the Baptiſm, the God and Father of all Beleevers, which are one, if wee were one among our ſelves, which will never be, till with lowlineſs, and meekneſs, and long-ſuffering,

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wee forbear one another in love, inſtead of hating, reviling and perſecuting one another; and till wee endeavour to keep the unity of the Spirit (though given in various degrees) rather than an unity in unneceſſary things) in the bond of peace, *Epheſ.* 4. 2, 3, 4, 5, 6, 7. and till the well-joynted and compacted body do edifie it ſelf in love, by a due contribution of mutual ſupply, and grow in Chriſt the proper head, inſtead of contending with it ſelf, and diſ-joynting and tearing it ſelf into peeces, becauſe of our different meaſure of underſtanding, and our unavoidable differences about ſome ſmall unneceſſary things, *verſ.* 13, 14, 15, 16. How beautiful would our holy Aſſemblies be, and how delightful the worſhip of God there celebrated, if wee had all laid by, the unchriſtian ſpirit of hatred, envy, emulation, murmuring, wrath, variance, ſtrife, hereſies, ſeditions, and all uncharitableneſs, and with one minde, and one mouth did glorifie God (*Gal.* 5. 19, 20, 21. *Rom.* 15. 16.) which will never be done, till thoſe that are ſtrong do bear the infirmities of the weak, and pleaſe not themſelves, but every one of us pleaſe his neighbour, for his good to edification, inſtead of vilifying him, or undoing him; and till inſtead of caſting each others out of the Church or Miniſtry, on the account of things indifferent, wee received one another, as Chriſt received us to the glory of God, *Rom.* 15. 1, 2, 6, 7. and till wee are thus like-minded one towards another; according to Chriſt Jeſus, *verſ.* 5. inſtead of being ſelfiſhly minded as men, or maliciouſly as enemies (1 *Cor.* 3. 3. 1 *Cor.* 14. 20. *Col.* 3. 8. *Titus* 3. 3.) If the very Babes were fed with the ſincere Milk of the Word, and all malice, and guile, and hypocriſie, and envies, and evil-ſpeaking were laid aſide, it would prove the beſt way to their growth, and a ſurer way to your preſent and eternal peace, than caſting them out becauſe they cannot bear your burdens, or digeſt ſome unneceſſary things, 1 *Pet.* 2. 1, 2, 3. How good and how happy a thing would it bee for Brethren to dwell together in unity? (*Pſal.* 133. 1.) And as thoſe that by one ſpirit are baptized into one body, and know they have need of one another, to contribute honour to the parts that lack it; yea to beſtow more abundant honour upon thoſe members which wee think to be leſs honourable, and more abundant comlineſs, on the uncomely parts, as knowing thoſe members are neceſſary that ſeem to be more feeble. If indeed wee would have no Schiſm in the body, the natural way is, for the members to have the ſame care one for another, as ſuffering all with one that ſuffereth, and rejoycing all with one that's honoured;

1 *Cor.* 12. 12, 13, 21, 22, 23, 24, 25, 26. Take their ſufferings as your own, and you will not be haſty to bring them unto ſuffering. It muſt be the Primitive Simplicity of Faith, Worſhip, and Diſcipline, that muſt reſtore the Primitive Charity, Unity, and Peace, and make the multitude of Beleevers to bee of one heart, and of one ſoul, and to converſe with gladneſs and ſingleneſs of heart, as having all things common, *Act.* 4. 32. & 2. 46. No ſuch things as our controverted Impoſitions, were then made neceſſary to the unity and concord of the members of the Church.

18. And wee humbly offer to your conſideration, which way will moſt gratifie Satan in his cauſe and ſervants, and which will moſt promote the work and intereſt of Jeſus Chriſt. The ungodly that have an inbred enmity to holineſs, and to the holy ſeed, will bee glad to ſee ſo many of them ſuffer, and glad under the ſhelter of your diſpleaſure and afflictings, to finde opportunity to reproach them, and add affliction to affliction. The common adverſaries of our Religion, and of the King and Kingdome will rejoyce to ſee us weakned by our Diviſions, and employed in afflicting or cenſuring one another, and to ſee ſo many able Miniſters laid aſide, that might do much diſpleaſure to Satan, by the weakening of his Kingdome, and by promoting the Goſpel and Kingdome of the Lord. And whether this will tend to the edification of the Saints, and the pleaſing of Chriſt, wee have inquired before.

19. And if what you ſtand for, bee indeed of God, this courſe of unmerciful impoſition, is the greateſt wrong to it, that you can eaſily bee drawn to, unawars; while ſo many truly fearing God, are caſt out or trodden down, and tempted to think ill of that which themſelves and the Church thus ſuffer by, and when ſo many of the worſt befriend this way becauſe it gratifieth them, it tendeth to make your Cauſe judged of, according to the quality of its friends and adverſaries. And how great a hand this very thing hath had already in the diſlike of that is befallen Dioceſans, Ceremonies, and the Liturgie, is a thing too generally known to need proof.

20. Laſtly wee repeat what formerly wee have ſaid, that the Holy Ghoſt hath already ſo plainly decided the point in controverſie, in the inſtance of meats and daies, *Rom* 14. 15. that it ſeemeth ſtrange to us that yet it ſhould remain a Controverſie. A weak Brother that maketh an unneceſſary difference of meats and daies, is not to bee caſt out, but ſo to bee received and not to bee troubled with ſuch doubtful diſputations: Deſpiſing and judging the ſervants

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of the Lord, whom hee receiveth and can make to ſtand, and that upon ſuch ſmall occaſion is unbeſeeming true Beleevers, *verſ.* 1, 2, 3, 4, 5. All ſhould bee here left to the full perſwaſion of their own minde, *verſ.* 5. Both parties here acknowledgeth the ſoveraignty of Chriſt, and in obſerving, or not obſerving ſuch things, they do it all to him, *verſ.* 6, 7, 8, 9. his judgement ſhould affright us from deſpiſing or judging one another, *verſ.* 10, 11, 12. inſtead of judging others wee ſhould judge it our duty, that none of us put a ſtumbling block, or occaſion to fall in his Brothers way; *verſ.* 13. If wee grieve thoſe that eſteem that unclean which we do not, wee walk not charitably; deſtroy not the work of God, nor him for whom Chriſt died, by your indifferent things; *verſ.* 14, 15, 20. It is evil to him that judgeth it to be evil. *verſ.* 14, 20. Do you beleeve theſe things to bee indifferent, have this belief to your ſelf before God, and condemn not your ſelves in that which you allow, *verſ.* 22. your Brother is damned if hee practiſe doubtingly, *for whatſoever is not of Faith is ſin.* verſ. 23. and you drive him upon damnation! Wee may well conclude then, that it is good, even your ſelves to avoid ſuch things unneceſſary, by which your Brother ſtumbleth, is offended, or made weak. *verſ.* 21. Much more to forbear the forcing them upon him, which thoſe that the Apoſtle reproveth did not attempt. It is the Kingdome of God that wee muſt all promote; and that Kingdome conſiſteth not in meat or drink, but in righteouſneſs, and peace, and joy in the Holy Ghoſt. And hee that in theſe things ſerveth Chriſt, is acceptable to God, and ſhould bee approved of men *verſ.* 17, 18. *Let us therefore follow after the things, which make for peace, and things wherewith one may Edifie another. verſe* 19.

If you ſay, Rulers impoſition maketh indifferent things ceaſe to be indifferent? Wee anſwer,

1. They are not indifferent, in the judgement of diſſenters, though they bee ſo in yours.

2. *Paul* was a Ruler of the Church himſelf, and yet would deny his own Liberty, rather than offend the weak, ſo far was hee from taking away the liberty of others: 1 *Cor.* 8. 13. And it is to the Church of *Rome* and *Corinth*, and ſo to the Paſtours as well as the reſt, that *Paul* thus writeth: Wee beſeech you therefore plead not Law againſt us, when our requeſt is that you will joyn with us in Petitioning, to his Majeſty, and the Parliament, that there may bee no ſuch Law.

The Apoſtles and Elders *Act.* 15. 28. declare unto the Churches, that it ſeemed good to the Holy Ghoſt, and them, to lay upon them, no greater burden, than neceſſary things; impoſing them becauſe antecedently neceſſary (for that is given as the reaſon, of their ſelection, and impoſition) and not only making unneceſſary things, neceſſary, by impoſition, for then the Impoſition had been unneceſſary, though it was not a ſimple, unchangeable neceſſity, yet it was a neceſſity by accident, *pro tempore & loco*; antecedent to the impoſition of that aſſembly. Seeing then ſuch things commend us not to God; and if you uſe them, at leaſt, you are not the better. Sin not againſt Chriſt, by ſinning againſt your brethren, 1 *Cor.* 8. 8, 9, 11, 12. much more take heed of forcing them to ſin.

Wee have preſumed to bee thus plain and large, in ſhewing you ſome of our Reaſons, for your conſent, to the neceſſary abatement, of things unneceſſary to the Conſciences of your Brethren.

In the concluſion, wee beſeech you to compare with theſe the Reaſons, that can move you to deny us theſe requeſts. If you will needs uſe ſuch things your ſelves, will it gain you ſo much to force them upon others, as will anſwer all the foreſaid Inconveniences? Will it coſt you as dear to grant this Liberty, or abate theſe things, as the Impoſition will coſt your Brethren and you? O how eaſily, how ſafely, how cheaply, yea, with what commodity and delight, may you now make this Nation happy, in granting your Brethren theſe requeſts?

If you ſay that others will bee ſtill unſatisfied, and you ſhall never know when you have done: Wee anſwer,

1. The cauſe of the Non-conformiſts hath been long ago ſtated, at the troubles at *Frank-ford*, and having continued ſtill the ſame, you have no reaſon to ſuſpect them of any conſiderable change.

2. Grant us but the freedome that Chriſt and his Apoſtles left unto the Churches; uſe neceſſary things, as neceſſary, and unneceſſary, as unneceſſary, and charitably bear with the infirmities of the weak, and tolerate the tolerable, while they live peaceably, and then you will know when you have done. And for the intolerable, wee beg not your Toleration: Wee intercede for thoſe that have Chriſt for their Interceſſor in the Higheſt: Wee know when all's done, there will bee Hereſies. 1 *Cor.* 11. 19. *There will bee ſelf-lovers, covetous, boaſters, proud, blaſphemers, diſobedient to Parents, unthankful, unholy, without natural affection, truce breakers, falſe accuſers, incontinent, fierce, deſpiſers of thoſe that are good, traytors,*

traytors, heady, high-minded, lovers of pleaſures more than of God, having a form of godlineſs, while they deny the power. 2 Tim. 3. 2, 3, 4. There will bee filthy dreamers, that defile the Fleſh, deſpiſe Dominion, ſpeak evil of dignities. *Jud.* 8. *And many will follow their pernicious ways, by reaſon of whom the way of truth will be evil ſpoken of.* 2 Pet. 2. 2. It is not theſe for whom wee are Petitioners: But for thoſe that are faithful to God and the King, that fear offending, that agree with you in all things neceſſary to Salvation; and the common union of Beleevers, and that you are like to ſee at Chriſts right hand, who will finally juſtifie them, and take them to his glory. If you ſuppoſe us in all this to have Pleaded our own cauſe; Wee hope wee are not ſuch as are intolerable in the Miniſtry or communion of the Church: if you ſuppoſe us to Plead the cauſe of others, wee hope you will accept our deſires as impartial, when it is ſuppoſed the perſons differ from us as well as from you. Wee have now faithfully, and not unneceſſarily, or unreaſonably, ſpread before you the Caſe of thouſands of the upright of the Land: Wee have propoſed honeſt and ſafe remedies for our preſent diſtractions, and the preventing of the feared increaſe. Wee humbly beg your Favourable Interpretation of our plain and earneſt language, which the urgency of the Cauſe commands, and your conſent to theſe our neceſſary requeſts: which if you grant us, you will engage us to thankfulneſs to God and you, and to imploy our faculties and intereſts with Alacrity to aſſiſt you for the common peace. But if you reject our ſuit (which God forbid) Wee ſhall commit all to him that judgeth Righteouſly, and wait in hope for the bleſſed day of Univerſal Judgement, when the Lord of Hoſts their ſtrong redeemer ſhall throughly plead his peoples cauſe, and execute Judgement for them, and bring them forth into the light, and they ſhall behold his Righteouſneſs. In the mean time, wee will bear the indignation of the Lord, becauſe wee have ſinned againſt him. Come Lord Jeſus! Come quickly; Amen.

THE REFORMATION OF THE LITURGY.

Presented to the Right Reverend Bishops, by the Divines appointed by His Majesties Commission to treat with them about the Alteration of it.

Right Reverend,

HAVING *already given you our judgement of several things in the Book of Common-Prayer, and our desires for the altering of some parts of it, leaving the rest unaltered; wee here tender you some of the said Alterations, which in our former Paper wee shewed to bee needful, and some Additional Forms in Scripture Phrase (as neer as wee well could) suited to the nature of the several parts of Worship. The Texts are cited in the Margin, to justifie partly the Matter, and partly the Phrase. If any be misapplied (which wee hope will not bee found) wee shall be willing upon Information, to retract such misapplication. If some of the Prayers here offered seem of too great a length, the substance of them being allowed, wee shall upon conference and mutual consideration,*

ſideration, endeavour to contract them. And whereas His Majeſties Commiſsion doth impower and authorize us: To take into our Conſideration the ſeveral Directions, Rules and Forms of Prayer, and things contained in the Book of Common-Prayer; *And further addeth,* When wee ſhall have drawn our Conſultations to any Reſolution and Determination, which wee ſhall agree upon as needful or expedient to bee done for the altering, diminiſhing, or enlarging the Book of Common-Prayer, or any part thereof, *&c. Wee have here accordingly added ſome Rules or Directions as requiſite to give light to the whole, ſhewing when and how thoſe ſeveral Prayers ſhall bee uſed. But if any of thoſe Rules or Directions upon debate ſhall bee judged by the Commiſsioners unneceſſary, or over long, wee ſhall bee very ready to ſubmit either to the Alteration, or Omiſsion of them. And ſince wee for our parts do ſo freely profeſs not to inſiſt on any thing now or formerly propoſed, which ſhall bee manifeſted to bee unmeet; ſo wee humbly crave, and hope for your conſent to all the reſt; And that theſe Alterations and Additions now offered, may finde your favourable interpretation and acceptance, and may by our joynt conſent bee preſented to His Majeſty, to the end they may obtain his gracious Approbation; And the ſeveral particulars thereof may bee inſerted into the ſeveral reſpective places of the Liturgy, to which they do belong, and left to the Miniſters choice to uſe the one or the other, acccording to His Majeſties gracious Declaration concerning* ECCLESIASTICAL AFFAIRS.

THE

THE Ordinary Publick-Worſhip ON THE LORDS-DAY.

The Congregation being reverently compoſed, let the Miniſter firſt crave Gods aſſiſtance and acceptance of the Worſhip, to bee performed in theſe or the like words.

ETERNAL, Incomprehenſible, and Inviſible GOD, infinite in Power, Wiſdome and Goodneſs, dwelling in the Light which no man can approach, where thouſand thouſands miniſter unto Thee, and ten thouſand times ten thouſand ſtand before Thee, yet dweLling with the humble and contrite, and taking pleaſure in thy People: Thou haſt conſecrated for us a new and living way, that with boldneſs wee may enter into the holieſt, by the blood of Jeſus, and haſt bid us ſeek Thee, while thou mayeſt be found; Wee come to Thee at thy call, and worſhip at thy Footſtool. Behold us in thy tender Mercies. Deſpiſe us not, though unworthy. Thou art greatly to be feared in the Aſſembly of the Saints, and to be had in Reverence of all that are about thee. Put thy fear into our hearts, that with Reverence wee may ſerve Thee; ſanctifie us, that thou mayeſt be ſanctified of us, when wee draw nigh Thee. Give us the Spirit of Grace and Supplication, to help our infirmities, that our prayers may be faithful, fervent, and effectual. Let the deſire of our ſouls bee to Thee; Let us draw nèer Thee with our hearts, and not only with our lips, and worſhip Thee, who art a Spirit, in Spirit and Truth. Let thy Word be ſpoken and heard by us as the Word of God: Give us attentive, hearing Ears, and opened, beleeving, underſtanding hearts, that wee may no more refuſe thy calls, nor diſregard thy merciful, out-ſtretched-hand, nor ſleight thy Counſels and Reproofs; but be more ready to hear, than to give the ſacrifice

1 Tim. 1. 17. Pſal. 147. 5. Mat. 19. 17. 1 Tim. 6. 16. Dan. 7. 10. Iſa. 57. 15. Pſal. 149. 4. Heb. 10. 19, 20. Iſa. 55. 6. Pſa. 95. 6. 1. 2. & 99. 5. & 51. 1, 17. & 89. 7. Jer. 32. 40. Heb. 12. 28. 1 Theſ. 5. 23. Levit. 10. 3. Zech. 12. 10. Rom. 8. 26. Jam. 5. 16. & 1. 6. Iſa. 26. 8. Matth. 15. 18. Joh. 4. 23, 24. 1 Theſ. 2. 13. Act. 16. 14. Mark 4. 12. Phil. 1. 29. Prov. 1. 24, 25. Eccleſ. 5. 1. Joh. 6. 45. Heb. 4. 12, 13. 2 Cor. 10. 4, 5.

Pſal. 69. 30. Pſal. 106. 46. Pſal. 9. 14. Pſal. 105. 3. Pſal. 51. 15. Pſal. 19. 14. Heb. 13. 21.

of Fools. Put thy Laws into our hearts, and write them in our minds, and let us bee all taught of God. Let thy Word bee unto us quick and powerfull; a diſcerner of the thoughts and intents of the hearts; mighty to pull down ſtrong-holds, caſting down imaginations and reaſonings, and every high thing that advanceth it ſelf againſt the knowledge of God; and bringing into captivity every thought to the obedience of Chriſt; Let us magnifie Thée with thankſgiving, and triumph in thy Praiſe. Let us rejoyce in thy Salvation, and glory in thy holy Name. Open thou our lips, O Lord, and let our mouths ſhew forth thy praiſe. And let the words of our mouths, and the meditation of our hearts, bee acceptable in thy ſight, through Jeſus Chriſt our Lord and onely Saviour. Amen.

Or thus, when Brevity is neceſſary.

Ha. 66. 1. Pſa. 111. 9. Luke 2. 13. Pſa. 103. 20. Heb. 1. 6. Pſa. 149. 1. Lev. 10. 3. Gen 18 27. 2 Tim. 2. 5. Dan. 9. 18. Hoſ. 14. 2. Rom. 8. 26. Heb. 12. 28. 2 Theſ. 2. 10. Luke 19. 48. Iſa. 1. 19. 2 Cor. 2. 16. James 5 16. Pſal. 63. 5. 1 Cor. 7. 35. Pſal. 84. 10 & 73. 28.

O Eternal, Almighty, and moſt gracious God, Heaven is thy Throne, and Earth is thy Footſtool, holy and reverend is thy Name; Thou art praiſed by the heavenly Hoſts, and in the Congregation of thy Saints on Earth, and wilt bee ſanctified in all that come nigh unto Thee. Wée are ſinful and unworthy duſt, but being invited by Thée, are bold, through our bleſſed Mediator, to preſent our ſelves and our ſupplications before Thée. Receive us graciouſly, help us by thy Spirit; let thy Fear bee upon us: let thy Word come unto us in power, and bée received in love, with attentive, reverent, and obedient minds. Make it to us the ſavour of life unto life. Cauſe us to be fervent in Prayer, and joyfull in thy Praiſes, and to ſerve Thée this day without diſtraction, that wee may finde, that a day in thy Courts, is better than a thouſand, and that it is good for us to draw néer to God; through Jeſus Chriſt our Lord and Saviour. Amen.

Next, let one of the Creeds bee read by the Miniſter, ſaying,

In the Profeſſion of this holy Chriſtian Faith wee are here aſſembled.

I beleeve in God the Father, &c.
I beleeve in one God, &c.
And ſometimes *Athanaſius* Creed.

The

The Ten Commandements.

God ſpake theſe Words, and ſaid, &c.

For the right informing and affecting the People, and moveing them to a penitent beleeving confeſſion, ſome of theſe ſentences may bee read.

GOd created man in his Image. Gen.1.27.

By one man, ſin entred into the World, and death by ſin: and ſo death paſſed upon all men, for that all have ſinned. Rom.5.12.

For all have ſinned and come ſhort of the glory of God. Rom.3.23.

God ſo loved the world, that hee gave his only begotten Son, that whoſoever beleeveth in him, ſhould not periſh, but have everlaſting life. Joh.3.16.

Hee that beleeveth on him ſhall not bee condemned, but hee that beleeveth not, is condemned already, becauſe hee hath not beleeved in the name of the only begotten Son of God. 18

And this is the condemnation, that light is come into the world, and men loved darkneſs rather than light, becauſe their deeds were evil. 19

For every one that doth evil hateth the light, neither cometh to the light, leſt his deeds ſhould bee reproved. 20.

Chriſt hath redeemed us from the curſe of the Law, being made a curſe for us. Gal.3.13.

Except a man be born of water and of the ſpirit, hee cannot enter into the Kingdome of God. Joh.3.5.

That which is born of the Fleſh is flesh, and that which is born of the ſpirit is ſpirit. 6.

Verily I ſay unto you, except yee bee converted, and become as little Children, yee ſhall not enter into the Kingdome of Heaven. Mat.18.3.

Say unto them, As I live ſaith the Lord God, I have no pleaſure in the death of the wicked, but that the wicked turn from his way and live; Turn yee, turn yee from your evil waies; for why will yee dye oh houſe of Iſrael. Eze.33.11.

I ſay unto you there is joy in the preſence of the Angels of God, over a ſinner that repenteth. Luk.15.10

I will ariſe and go to my Father, and ſay unto him, Father, I have ſinned againſt Heaven and before thee, and am no more worthy to bee called thy Son. 18,19.

The Confession of Sin, and Prayer for Pardon and Sanctification.

Psal. 5. 5. Rom. 6. 23. Ephes. 1. 6. 12. John 4. 42. Rom. 3. 25. Ephes. 1. 5. Luk. 24. 47. Act. 5. 37. Prov. 28. 13. Rev. 3. 17. Psal. 51. 5. Ephes. 2. 3. Isa. 48. 8. Isa. 53. 6. Psal. 100. 3. 1 Corinth. 6. 20. 2 Cor. 8. 5. 1 Cor. 10. 31. & 7. 32. 1 Thes. 4. 1. 1 Joh. 3. 22. Rom. 2. 23. 1 Chron. 21. 7. Phil. 2. 21. Luke 18. 14. Rom. 15. 1. Psal. 47. 7. Rom. 7. 12. Dan. 9. 9. 10. Tit. 1. 7, 10. Rom 8. 5. & 13. 14. & 4 20. Psal. 78. 7. 22. Isa. 51. 7, 8. Luke 12. 4, 5. Psal. 100. 5. 1 Joh. 4. 16. Psal. 16. 5. Mat. 22. 37. Psal. 37. 4. 1 John 2. 15 2 Tim. 5. 7. Joh. 6. 27. Luke 10. 21, 22. Mat. 25. 26. Rom 12. 11. Eph. 6. 11, 13, 14. Mark 8. 38. 2 Tim. 1. 8. Ephes. 5. 16 Rom. 12. 11 9. Act. 11. 23. 2 Pet. 1. 10. Luke 1. 71. Heb. 12. 28. Psal. 111. 9. 2 Tim. 2. 19. Phil. 3. 3. Psal. 29. 2. Rev. 1. 10. Rom. 13. 7. Tit. 3. 1.

O Most Holy, Righteous, and Gracious God, who hatest all the workers of iniquity, and hast appointed death to be the wages of sin, but yet for the glory of thy mercy hast sent thy Son to be the Saviour of the world, and hast promised forgiveness of sin through his blood, to all that believe in him, and by true Repentance turn unto Thee, and that whosoever confesseth and forsaketh his sin, shall have mercy; We confess that we are vile and miserable sinners, being conceived in sin; by nature children of wrath, and transgressors from the womb. All we like sheep have gone astray, and turned every one to his own way. Thou madest us, and not we our selves. Thou boughtest us with a price, and we are not our own; and therefore we should have wholly given up our selves unto Thee, and have glorified Thee with our souls and bodies, as being Thine. What ever we did should have been done to thy glory, and to please Thee, in the obeying of Thy Will. But wee have displeased and dishonoured Thee, and turned from Thee, exalting, seeking and pleasing our selves. Thou art the King of all the world, and Thy Laws are holy, just and good. But we have denied Thee our due subjection and obedience, being unruly and self-willed, minding the things of the flesh, and making provision for its lusts; We have staggered at Thy Word through unbelief, and have not fully placed our trust and hope in Thee. We have rather feared man that is dust, and can but kill the body, than Thee, that canst destroy both soul and body in Hell. Thou art infinitely good, and love it self, yet have we not fully taken Thee for our portion, nor loved Thee with all our heart, and soul, and might, nor made Thee our full desire and delight. But we have inordinately loved our selves, and the world, and the things of the world, and lived by sense when we should have lived by Faith, and cared and laboured for the bad that perisheth; when we should have laboured for the one thing needful, and that which indureth to everlasting life, we have been slothful servants, yielding to temptations, ashamed of our duty, losing our precious time; when wee should have been fervent in spirit, serving the Lord, cleaving to Thee with full resolution, redeeming the time, and with diligence

making

making ſure our Calling and Election. Wee have not with due holineſs and reverence drawn neer Thee, and uſed thy holy Name, thy Worſhip, and thy Day: Wee have diſhonoured and diſobeyed our Superiours, and neglected our Inferiours. Wee have been guilty of not loving our Neighbours as our ſelves, and not doing to others, as wee would they ſhould do to us, but have ſought our own againſt their welfare, not forbearing, and forgiving, not loving our enemies, as wee ought, nor following peace, nor ſtudying to do good to all according to our power. Wee have ſinned ſecretly and openly, in thought, word and deed, ignorantly and preſumptuouſly, in paſſion, and upon deliberation, againſt thy Precepts, Promiſes, and Threats; againſt thy mercies and thy judgements, under thy patience, and in thy ſight, againſt our conſciences, our purpoſes, and our covenants; when wee were haſting to death and judgement, for which, through all our lives wee ſhould have prepared; Thou haſt commended thy wonderful love towards us in giving thy Son to dye for ſinners, to reconcile us to Thee while wee were enemies; and all things being made ready, thou haſt ſent thy Meſſengers to invite us to come in, preaching to us the glad tidings of ſalvation, and freely offering us pardon and life in Jeſus Chriſt, but wee have made light of it, and neglected this great Salvation, and made excuſes or too long delaies; undervaluing our Redeemer, his blood and merits, his offered grace, and endleſs glory, rejecting his holy Doctrine and Example, reſiſting his Spirit, Miniſters, and Word. Wee have ſinned, O Lord, againſt Thee, and againſt our own ſouls, and are not worthy to be called thy children: Wee have deſerved everlaſting wrath; to us belongeth confuſion, but mercy and forgiveneſs unto Thee. Have mercy upon us, O God, according to the multitude of thy Mercies. Heal our ſouls that have ſinned againſt Thee, and enter not into judgement with thy ſervants. Hide thy face from our ſins, and blot out all our iniquities. Caſt us not away from thy preſence, and avenge not upon us the quarrel of thy Covenant. Waſh us in the blood of the Lamb of God, who taketh away the ſins of the world. Accept us in thy Beloved Son, who was made a curſe for us, and was wounded for our tranſgreſſions, that wee might bee healed by his ſtripes. Turn us, O God of our ſalvation, and cauſe thy face to ſhine upon us. Give us Repentance unto life; cauſe us to loathe our ſelves for

Epheſ. 6. Mat. 29. 39. & 7. 12. 1 Cor. 10. 24. Epheſ. 4. 2. 32. Mat. 5. 44. Heb. 12. 14. Gal. 6. 10. Pſal. 19. 12, 13. Rom. 2. 4. Pſal. 51. 4. Rom. 2. 15. Pſal. 78. 32, 37. 42. Luke 12. 35, 36, 47. Rom. 5. 6, 8, 10. Luke 14. 17. & 8. 1. Act. 13. 26. Rev. 22. 17. 1 Joh. 5. 11, 12. Matth. 22. 5. Heb. 2. 3. Pſal. 119. 60. John 12. 48. Heb. 12. 25. Act. 7. 51. 2 Tim. 3. 8. Luk. 15. 18. Numb. 16. 38. Rom. 1. 18. Epheſ. 5. 6. Dan. 9. 7, 8. Pſal. 51. 1. Pſal. 41. 1. & 143. 2. Pſal. 51. 9, 11. Lev. 26. 25. Rev. 1. 5. Joh. 1. 29. Epheſ. 1. 6. Mat. 12. 18. Gal. 3. 13. Iſa. 53. 5. Pſa. 85. 4. & 67. 1. Act 11. 18. Ezek. 20. 43. Pſa. 51. 17. Ezek. 36. 26. Gal. 4. 6. 2 Cor. 6. 16. Jer. 13. 13. Ezek. 11. 20. Pſal. 119. 18. Epheſ. 3. 18. Mat. 13. 11. Eph. 1. 18. Rom. 2. 18. 2 Tim. 2. 26. Pſal 119. 104. Rom. 5. 5. & 8. 35, 39. Jer. 32. 40. Mat. 6. 33. Col. 3. 1. Matth. 6. 20, 21. Phil. 3. 20. Coloſſ. 3. 5.

Gal. 6.14. Rom. 1.17. Heb. 11.1. 1 Cor. 4. 1 Pet. 3.11. Luke 13.14. 1 Cor. 9.24. 1 Pet. 4.2. Col. 1.10. 2 Cor 5.9. John 6.38. Pſal. 40.8. Pſal. 1.2. Tit. 2.12. 1 Pet. 1.14,15. 1 Pet. 1.22. Epheſ. 4.2,32. James 3.17. Pſal. 15.4. Epheſ. 5.15. Phil. 1.10. Titus 2.14. Mat. 5.44. Rom. 12.19. Luke 21.19. Mark 8.34. Heb. 11.26. Rom. 8.17. Rev. 2.10,11.

all the evils that wee have committed. Give us that broken contrite Spirit, which thou wilt not deſpiſe. Create in us a clean heart, O God, and renew a right ſpirit within us. Take out of us the old and ſtrong heart, and give us a new and tender heart. Give us the Spirit of thy Son, and bee our God, and let us bee thy People. Enlighten our underſtandings to know the wonderful things of thy Law, the dimenſions of thy love in Chriſt, the myſteries of thy Kingdome, and the riches of the glory of thy Inheritance in the Saints, and that wee may approve the things that are excellent, and may eſcape the ſnares of the Devil, and may hate every falſe way. Shed abroad thy love in our hearts by thy holy Spirit, and cauſe us ſo to love Thee, that nothing may ſeparate us from thy love. Put thy fear into our hearts, that wee may never depart from Thee. Cauſe us to ſeek firſt thy Kingdome, and its Righteouſneſs, and (as thoſe that are riſen with Chriſt) to ſeek the things that are above, and to lay up a treaſure in Heaven; and let our hearts and converſations bee there; mortifie our earthly inclinations and deſires. Crucifie the world to us, and us unto the world by the Croſs of Chriſt. Cauſe us to live by Faith, and look at the things that are unſeen; and uſe the world, as not over-uſing it, ſeeing the faſhion of it paſſeth away; ſtriving to enter in at the ſtrait gate, and running ſo as to obtain; let us no longer live the reſt of our time to the luſts of men, but to the will of God, ſtudying in all things to pleaſe Thee, and to bee accepted of Thee; let us not ſeek our own wills, but the will of him that called us; yea let us delight to do thy will, O God, let our delight bee in thy Law, and let us meditate therein day and night; cauſe us to deny ungodlineſs, and worldly luſts, and to live ſoberly, and righteouſly, and godly in this preſent world, as obedient children, not faſhioning our ſelves to the former luſts of our ignorance; but as hee that hath called us is holy, let us be holy in all manner of converſation. Cauſe us to love one another with a pure heart, fervently, forbearing and forgiving one another, if any have a quarrel againſt other, even as Chriſt forgave us. Give us the wiſdome which is firſt pure, and then peaceable. In our eyes let a vile perſon bee contemned, but let us honour them that fear the Lord. Cauſe us to walk circumſpectly without offence, and to bee zealous of good Works, to love our enemies, and not to give place to wrath; and in patience to poſſeſs our ſouls. Help us to deny our ſelves, and take up our Croſs, and follow Chriſt; eſteeming his reproach to bee greater

riches

riches than the treasures of the world, that having suffered with him, wee may also bee glorified with him. Though wee must bee tempted, help us to overcome, and bee faithful unto the death, and then let us receive that Crown of Life, through the merits and intercession of Christ Jesus our Lord and onely Saviour, in whose comprehensive words wee summ up our Requests, saying as hee hath taught us, Our Father which art in Heaven, hallowed bee thy Name. Thy Kingdome come, &c.

Or thus when Brevity is necessary.

O Most great, most just and gracious God, thou art of purer eyes than to behold iniquity, thou condemnest the ungodly, impenitent, and unbeleevers; but hast promised mercy through Jesus Christ to all that repent and beleeve in him. Wee confess that wee were conceived in sin, and are by nature Children of wrath. And have all sinned and come short of the glory of God. In our Baptisme thou tookest us into the bond of the holy Covenant, but wee remembered not our Creator, in the daies of our youth, with the fear, and love, and obedience which wee owed thee: not pleasing, and glorifying thee in all things, nor walking with thee, by faith in an Heavenly conversation, nor serving thee fervently with all our might: but fulfilled the desires of the flesh, and of the Carnal minde. Wee have neglected and abused thy Holy Worship, thy Holy Name, and thy Holy Day. Wee have dishonoured our superiours, and neglected our inferiours: Wee have dealt unjustly, and uncharitably, with our Neighbours, not loveing them as our selves, nor doing to others as wee would they should do to us, wee have not sought first Thy Kingdome, and Righteousness, and been contented with our dayly bread, but have been careful and troubled about many things, neglecting the one thing necessary. Thou hast revealed thy wonderful love to us in Christ, and offered us pardon and salvation in him: but wee made light of it and neglected so great salvation, and resisted thy Spirit, Word, and Ministers, and turned not at thy reproof. Wee have run into temptations; and the sin which wee should have hated, wee have committed in thy sight, both secretly and openly, ignorantly and carelesly, rashly, and presumptuously, against thy precepts, thy promises, and threats

Hab.1.13. Jud.15. Luk.13.3. Mar.16 16. Psa. 51. 5. Eph. 2.3. Rom.3.23. Ezc.10.37. Mat.28 19. Ecc.12.1. Deut. 11.1. Col.1.10. 1 Cor.10.31. Gen.5 22.2 Cor.5.7. Phi. 3.20. Rom.12.11. Deut.6.5. Eph.2.3. Rom.8.7. Exod.20. 4,7,8,11,12, &c. 2 Per.2.9. Rom.13.8 9. Mat.7.12. Mat.6. 33.1 Tim.6.8. Luk. 10.41,42. Rom.5 8 Luk.24.47. Rom.3. 15. Mat 22.4,5. Heb.2.3. Act.7.51. Pro.1.23. Ian.4 7. 1 Pet.5.9. Psa.51.4. Psa. 19.12,13 Isa. 59.12. Psa.103 10. & 50.11. Mar.9.44 Psa.52.8 Eph.1.12, 13. Psa.71.5. & 78. 7. & 119.81. & 51. 1.2 Cor.5.18,19. 1 Joh.1.7. Gal.4.6. 1 Thes.5.23. Rom. 5.5. Deut.30.6 Psa. 31.16 Mat.1.21. 1 Thes.1.10. Tit.2.14.

threats, thy mercies and thy judgements; our transgressions are multiplied before Thee, and our sins testifie against us; if Thou deal with us as wee deserve, Thou wilt cast us away from thy presence into Hell, where the worm never dieth, and the fire is not quenched. But in thy mercy, thy Son, and thy Promises is our hope. Have mercy upon us most merciful Father. Bee reconciled to us, and let the blood of Jesus Christ cleanse us from all our sins. Take us for thy children, and give us the Spirit of thy Son. Sanctifie us wholly, shed abroad thy love in our hearts, and cause us to love Thee with all our hearts. O make thy face to shine upon thy servants; save us from our sins, and from the wrath to come; make us a peculiar people to Thee, zealous of good works, that wee may please Thee, and shew forth thy praise. Help us to redeem the time, and give all diligence to make our Calling and Election sure. Give us things necessary for thy service, and keep us from sinful discontent and cares. And seeing all these things must bee dissolved, let us consider what manner of persons wee ought to be, in all holy conversation and godliness. Help us to watch against temptations, and resist and overcome the Flesh, the Devil, and the World; and being delivered out of the hand of all our enemies; let us serve Thee without fear in holiness and righteousness before Thee all the daies of our life. Guide us by thy Counsel, and after receive us into thy glory, through Jesus Christ our onely Saviour. Amen.

Col. 1. 10.
1 Pet. 2. 9.
Ephes. 5. 16.
2 Pet. 1. 10.
Mat. 6. 11.
1 Tim. 6. 4.
Heb. 13. 5.
Mat. 6. 25, &c.
2 Pet. 3. 14.
Mat. 26. 41.
James 4. 8.
Gal. 5. 17.
1 John 5. 4, 5.
Revel. 2. 17, &c.
2 Pet. 2. 19.
Luke 1. 17.
Psal. 73. 24.

[Here use the Lords Prayer as before.]

For the strengthening of Faith, and raising the Penitent, some of these sentences of the Gospel, may bee here read.

Hear what the Lord saith to the absolution and comfort of Penitent Beleevers.

2 Chron. 30. 9. *THe Lord your God is gracious and merciful, and will not turn away his face from you, if yee return unto him.*

1 John 2. 2. *If any man sin, wee have an advocate with the Father, Jesus Christ the righteous, and hee is the propitiation for our sins, and not for ours only, but also for the sins of the whole World.*

Acts 13. 38, 39. *Bee it known unto you men, and Brethren, that through this man is preached to you the forgivenes of sins, and by him, all that beleeve are justified,*

Juſtified, from all things, from which they could not bee juſtified by the Law of Moſes.

Where ſin abounded, grace did much more abound, That as ſin reigned unto death, even ſo might grace reign through Righteouſneſs unto Eternal life through Jeſus Chriſt our Lord. Rom. 5.20. 21.

If wee walk in the light as hee is in the Light, wee have fellowſhip one with another, And the blood of Jeſus Chriſt his Son, cleanſeth us from all ſin. If wee ſay, that wee have no ſin; wee deceive our ſelves, and the truth is not in us. If wee confeſs our ſin, hee is faithfull and juſt to forgive us our ſin, and to cleanſe us from all unrighteouſneſs. 1 Joh. 1.7.8,9.

Come unto mee all yee that labour, and are heavy laden, and I will give you reſt. Take my yoak upon you and learn of mee, for I am meek and lowly in heart, and ye ſhall finde reſt unto your ſouls For my yoak is eaſie, and my burden is light. Mat. 11.28,29. 30.

Whoſoever will let him take of the Water of life freely. Rev. 22.17.

All that the Father hath given mee, ſhall come to mee, and him that cometh to mee, I will in no wiſe caſt out. Joh. 6.37.

I will bee mercifull to their unrighteouſneſs, and their ſins, and Iniquities I will remember no more. Heb. 8.12.

Hear alſo what you muſt Bee, and Do for the time to come, if you would bee Saved

NOw if any man have not the Spirit of Chriſt, hee is none of his. Rom. 8.9.

If any man bee in Chriſt, hee is a new Creature, old things are paſſed away, behold all things are become new? 2 Cor. 5.17

There is no Condemnation to them that are in Chriſt Jeſus, who walk not after the fleſh, but after the ſpirit. For they that are after the fleſh, do minde the things of the fleſh, but they that are after the ſpirit, the things of the ſpirit. Rom. 8.1. 5.

For to bee carnally minded is death, but to bee ſpiritually minded is life and peace. 6.

For the Carnal minde is enmity againſt God, for it is not ſubject to the Law of God, neither indeed can bee.

So then they that are in the fleſh cannot pleaſe God. 8.

For if yee live after the Fleſh yee ſhall die, but if through the ſpirit yee mortifie the deeds of the body, you ſhall live. 13.

Now the works of the fleſh are manifeſt, which are theſe, Adultery, Fornication, Uncleanneſs, Laſciviouſneſs, Idolatry, Witchcraft. Hatred, Variance, Emulations, Wrath, Strife, Seditions, Hereſies, Gal. 5.19.

20. Envyings, Murders, Drunkenneſs, Revellings, and ſuch like, of the
21. which I tell you before, as I have told you in time paſt, that they which
do ſuch things, ſhall not inherit the Kingdome of God.

22. But the fruit of the ſpirit is love, joy, peace, long ſuffering, gen-
23. teneſs, goodneſs, faith, meekneſs, temperance, againſt ſuch there
is no Law. And they that are Chriſts, have crucyfied the fleſh with the
24. affections, and luſts.

Rom.13.13. Let us walk honeſtly as in the day, not in rioting and drunkenneſs;
14. not in chambering and wantonneſs, not in ſtrife and envying. But put yee on
the Lord Jeſus Chriſt, and make no proviſion for the fleſh to fulfil the
luſts thereof.

1 Joh.2.15. Love not the World, neither the things that are in the world. if any
16. man love the world, the love of the father is not in him. For all that is
in the world, the luſt of the fleſh, the luſt of the eye, and the pride of life,
is not of the Father, but is of the world.

Mat.7.13. Enter yee in at the ſtrait gate, for wide is the gate and broad is the way
14. that leadeth to deſtruction, and many there bee that go in thereat. Be-
cauſe ſtrait is the gate, and narrow is the way that leadeth unto life,
and few there bee that finde it.

Tit.2.11. For the grace of God that bringeth ſalvation, hath appeared unto all
12. men. teaching us, that denying ungodlineſs and worldly luſts, wee ſhould
live ſoberly, and righteouſly, and godly in this preſent world. looking
13. for the bleſſed hope, and the glorious appearing of the great God, and our
Saviour Jeſus Chriſt. Who gave himſelf for us, that hee might re-
14. deeme us from all Iniquity, and purifie to himſelf a peculiar people
zealous of good works.

Pſa.1.1. Bleſſed is the man that walketh not in the Counſel of the ungodly, nor
2. ſtandeth in the way of Sinners, nor ſitteth in the ſeat of the Scornful. But
his delight is in the Law of the Lord, and in his law hee doth meditate
5. day and night.

The ungodly ſhall not ſtand in the Judgement, nor ſinners in the con-
gregation of the righteous.

Heb.12.28. Wherefore wee, receiving a Kingdome which cannot bee moved,
29. let us have grace, whereby wee may ſerve God acceptably, with reve-
rence and godly fear, for our God is a conſuming Fire.

2 Pet.3.11. Seeing then that theſe things ſhall bee diſſolved, what manner of per-
12. ſons ought yee to bee, in all holy converſation and godlineſs, looking for and
haſting to the Comming of the day of God.

1 Cor.15.58. Therefore my beloved Brethren, bee yee ſtedfaſt, unmoveable, al-
waies abounding in the work of the Lord, for as much as yee know, that
your labour is not in vain in the Lord

Then

Then may bee ſaid the 95. or the 100. Pſalm, or the 84.

And next the Pſalms in order for the day; And next ſhall be read a Chapter of the Old Teſtament, ſuch as the Miniſter findeth moſt ſeaſonable; or with the liberty expreſſed in the Admonition before the ſecond book of Homilies. Luk.4.16,17, 18.

After which may be ſung a Pſalm, or the *Te Deum* ſaid, then ſhall bee read a Chapter of the New Teſtament, and then the Prayer for the King and Magiſtrates. And after that the 67. or 98. or ſome other Pſalm, may bee ſung or ſaid, or the *Benedictus*, or *Magnificat*. And the ſame order to bee obſerved at the Evening Worſhip, if time allow it. Act.13 27. & 15.21.

NExt after the Pſalm the Miniſter ſhall (in the Pulpit) firſt reverently, prudently, and fervently pray, according to the State and neceſſities of the Church, and thoſe eſpecially that are preſent, and according to the ſubject that hee is to preach on. And after prayer, hee ſhall preach upon ſome Text of holy Scripture ſuiting his matter to the neceſſities of the Hearers, and the manner of delivery to their quality and benefit. Alwaies ſpeaking from faith and holy experience in himſelf, with plainneſs, and perſpicuity, with reverence and gravity, with convincing evidence, and authority, with prudence, caution, faithfulneſs, and impartiality, with tender love and melting compaſſion, with fervent zeal, and perſwading importunity, and with frequency and unwearied Patience, waiting on God for the ſucceſs. After Sermon hee ſhall pray for a bleſſing on the word of Inſtruction and Exhortation, which was delivered; And in his Prayers (before or after Sermon) ordinarily hee ſhall pray for the Converſion of Heathens, Jews, and other Infidels; the ſubverſion of Idolatry, Infidelity, Mahometaniſme, Hereſie, Papal Tirany and Superſtition, Schiſme and Prophaneneſs, and for the free progreſs of the Goſpel, and the increaſe of Faith and godlineſs, the honouring of Gods name, the enlargement of the Kingdome of Chriſt, and the obedience of his Saints through the Nations of the Earth. And in ſpecial for theſe Nations, for the Kings Majeſtie, and the reſt of the Royal Family, for the Lords of his Majeſties Counſel, the Judges and other Magiſtrates of the Land, for the Paſtors of the Church, and all Congregations committed

Neh. 8.4. 6. & 9.2, 3, 4, 5, 6. 10 38. Act. 12. 12. 1 Tim. 4. 5. Act. 1. 14. & 16. 13 16. 1 Tim. 2. 8, 1 Cor. 14, 15, 16. Luk. 4. 16, 18. Neh. 8. 8. Act. 20. 7, 9. 2 Tim. 4. 1, 2. Act. 20. 2 Cor. 4. 13. Joh. 16. 29. 1 Cor. 2. 7. 13. Mat. 7. 29. Tit. 2. 15. Mar. 21. 45. Mar. 12. 12, 13, 17. Eph. 6. 19, 20. Jude 22. 23. Act. 18. 25. 2 Tim. 2. 24. 25. 1 Tim. 5. 17. Act. 20 36. Pſa. 2. Rev. 11. 15. 1 Tim. 2. 1, 2, 3. 2 Theſ. 3. 1, 2. & 2. 8 1 Theſ. 2. 16. Rev. 18. 19. Mat. 6. 9. & c & 9. 37, 38. 1 Tim. 2. 2. Eph. 6. 19. 1 Theſ. 5. 25. Joh. 17. 20. 1 Sam. 12. 23 2 Cor. 4. 5. Phi. 1. 19. 16. Jam. 3. 1. 15, 16, 17. Luk. 9. 55. 1 Cor. 14. 26. 2 Cor. 10. 8. Pſa. 91. 1. Rev. 2. 10

Act. 20.7. Col. 3.16, 17. Pſal. 118. 1 Cor. 4.1,2. 1 Tim. 3.5. & 3.15. 2 Tim. 2.2,15. Act. 20. 29.

to their Care, and Government. Alwaies taking heed that no mixtures of imprudent, diſorderly expreſſions, of private diſcontent and paſſion, of unreverent, diſobedient, ſeditious, or factious Intimations, tending to corrupt, and not to edifie the peoples minds, do turn either Prayer or Preaching into ſin. And ordinarily in Church Communion, eſpecially on the Lords Day (which is purpoſely ſeparated for the joyful Commemoration of the Bleſſed Work of mans Redemption) a conſiderable proportion of the Publick Worſhip muſt conſiſt of Thankſgiving and Praiſes to God, eſpecially for Jeſus Chriſt, and his Benefits; ſtill leaving it to the Miniſters diſcretion to abbreviate ſome parts of Worſhip, when hee ſeeth it needful to bee longer, or ſome other.

The Sermon and Prayer being ended, let the Miniſter diſmiſs the Congregation with a Benediction, in theſe or the like words.

Luke 11.28. Levit. 6. 24, 25, 26.

Bleſſed are they that hear the Word of God, and keep it.

The Lord bleſs you, and keep you; the Lord make his face to ſhine on you, and bee gracious unto you; The Lord lift up his countenance upon you, and give you Peace.

2 Cor. 13.14.

The Grace of our Lord Jeſus Chriſt, and the love of God the Father, and the Communion of the Holy Ghoſt, bee with you all, Amen.

Except there bee a Communion in the Sacrament of the Lords Supper to bee celebrated, or any further Worſhip to be performed, and then the Miniſter may delay the Benediction till the End.

And becauſe when there is leiſure, the Prayers of the Church ſhould bee as full as the Rule and our Neceſſities require; let the following General Prayer bee uſed, when the Miniſters findeth it convenient inſtead of the Letany and Collects.

Here are alſo adjoyned a Thankſgiving for Chriſt and his benefits, and a Hymn to bee uſed at the diſcretion of the Miniſter either after Sermon, or at the Communion, or on other daies.

A Prayer for the King, the Royal Family, and Magiſtrates.

Prov. 8.15. Dan. 4.32. Heb. 2.9. Pſal. 65.11. & 90. 14. & 65.4. &

ALmighty God, by whom Kings reign, and Princes decree Juſtice, who ruleſt in all the Kingdomes of men, and giveſt them to whomſoever thou wilt, who by thy ſpecial Providence haſt ſet over us thy Servant Charls our King: Crown him with thy

Bleſſings

Blessings, and satisfie him with thy Goodnes. Save him by thy right hand, and defend him against such as rise up against him; prolong his life in Peace and Righteousnes, grant him the Spirit of Wisdome and Counsel, the Spirit of Holiness, and the fear of the Lord, that he may know how to go in and out before this great People over whom thou hast set him. Let not thy Law depart out of his mind, or mouth, but let him meditate in it day and night. Make him as an Angel of God to discern between good and evil, that in his eyes a vile person may be contemned, but hee may honour them that fear the Lord; that his eyes may bee upon the faithful of the Land, that they may dwell with him, and they that are perfect in the way serve him; Remove the Wicked from before him, that his Throne may bee established in Righteousnes, and grant that under him wee may lead a quiet and peaceable life in all Godlines and Honesty. And when hee hath finished his course on Earth, let him inherit a Crown of Righteousnes, and reign with Christ for ever. Bless the Queen Mother, the Illustrious Prince James Duke of York, and the rest of the Royal Family, endue them with thy Holy Spirit, inrich them with thy heavenly Grace, and make them blessings in their Generation. Endue the Lords of His Majesties Counsel, and all the Nobility, the Judges, and all the Magistrates of the Land with Wisdome from above, that they may rule as in thy fear, and judge Righteous Judgement, and may take heed what they do, as judging not for man, but for the Lord, that Justice may run down as Water and Righteousnes, as a mighty stream; Let all His Majesties Subiects duly submit to him and obey him, not only for wrath, but for conscience sake; Let all his Kingdomes bee the Kingdomes of the Lord, and of his Son Christ, that God may dwell amongst us, and if it may bee said of them, The Lord bless thee, O Habitation of Justice, and Mountain of Holiness. For Thine O Father, with the Son and Holy Ghost, is the Kingdome, and Power, and Glory for ever. Amen.

60. 5. & 89. 13. & 59. 1. & 61. 6. Isa. 45. 13. Mat. 3. 3. Isa. 59. 8. & 11. 2. 1 King. 3, 7, 9. Josh. 1. 8. Zech. 12. 8. 2 Sam. 14. 17. Psal. 15. 4. & 101. 6. Pro. 25. 5. 1 Tim. 2. 2. 2 Tim. 4. 7, 8. Rev. 21. 5. Zech. 8. 13. Isa. 60. 15. Jam. 3. 17. 2 Sam. 23. 3. Job. 7. 27. 2 Chron. 19. 6. Amos 5. 24. Rom. 13. 1, 2, 3. Rev. 11. 15. Psal. 68. 18. Jer. 31. 23. Matth. 6. 13.

The General Prayer.

O Most Holy, Blessed and Glorious Trinity, Father, Son, and Holy Ghost, Three Persons, and One God, our Creator, Redeemer, and Sanctifier, our Lord, our Governour and Father, hear us, and have mercy upon us, miserable sinners.

Mat. 28. 19. John 5. 7. 1 Co. 8. 4. 6. 1 Tim. 1. 17. Mal. 2. 10. Heb. 1. 2, 3, 5, 8. 1 Pet. 1. 8. Psal. 22. 28. 1 Cor. 12. 4, 5, 6. Luk. 1. 107. 19. Luk. 11. 2.

Act. 7. 59. Heb. 2. 14. 9. 1 Cor. 15. 4. 1 Tim. 3. 6. John 1. 29. Ephes. 1. 20, 21. Rom. 8. 30. 33, 34. Eph. 5. 1 Thes. 4. 16, 17. 2 Pet. 1. 10. 2 Tim. 1. 5. Rom. 5. 1, 2. 10. 2 Cor. 6. 18. Gal. 4. 6.

O Lord our Saviour God and man! who having assumed our nature by thy sufferings, and death, and burial, wast made a Ransome to take away the sins of the World; who being raised from the dead, ascended and glorified, art made Head over all things to the Church, which thou gatherest, justifiest, sanctifiest, rulest, and preservest, and which at thy coming Thou wilt raise and judge to endless Glory. Wee beseech Thee to hear us, miserable sinners, make sure to us our Calling and Election, our unfeigned Faith and Repentance, that being justified, and made the Sons of God, wee may have Peace with him, as our Reconciled God and Father.

1 Pet. 1. 2. Rom. 8. 11. Mat. 8. 34, 35. 2 Cor. 8. 5. 1 Cor. 6. 19, 20. Rev. 4. 11. John 13. 28. Mat. 5. 16. Psal. 22. 23, 27, 28. 2 Tim. 3. 2. Mat. 7. 22. Gal. 5. 26. Gal. 2. 19.

Let thy holy Spirit sanctifie us, and dwell in us, and cause us to deny our selves, and to give up our selves entirely to Thee, as being not our own, but Thine.

As the World was created for thy Glory, let thy Name bee glorified throughout the World; Let Self-love, and Pride, and Vain-glory bee destroyed, cause us to love Thee, fear Thee, and trust in Thee with all our hearts, and to live to Thee:

Psal. 2. & 47. 7. Rev. 11. 15. 2 Tim. 2. 26. Act. 26. 18. Rom. 11. 25. Mat. 9. 38. & 24. 14. 2 Thes. 3. 1, 2. Rev. 3. 3, 19. & 3. 10. Luke 18. 7. Rev. 18. & 19.

Let all the Earth subject themselves to Thee their King. Let the Kingdomes of the World become the Kingdomes of the Lord, and of his Christ. Let the Atheists, Idolaters, Mahometans, Jews, and other Infidels, and ungodly People bee converted. Send forth meet Labourers into the Harvest, and let the Gospel bee preached throughout all the World. Preserve and bless them in thy Work. Sustain in patience, and seasonably deliver the Churches that are oppressed by Idolaters, Infidels, Mahometans, or other enemies, or by the Roman Papal Usurpations.

Eph. 4. 3, 5, 13, 15, 16. Titus 3. 10. 2 Cor. 2. 17. 1 Co. 1. 10. Rom. 14. 1. & 15. 1. 3 John 9. Rom. 1. 32. Luk. 9. 55. Psal. 77. 10. Phil. 1. 3. Psa. 14. Eph. 2. 3. 1 2. 1 Tim. 3. 2, 3, 4. 2 Cor. 6. 9. 2 Pe. 2. 10. Rom. 8. 24. Psa. 40. 8. & 1. 2. Isa. 8. 20. Psa. 119. 97. 27.

Unite all Christians in Jesus Christ, the true and onely universal Head, in the true Christian and Catholick Faith and Love, cast out Heresies and Corruptions, heal divisions, let the strong receive the weak, and bear their Infirmities, Restrain the spirit of Pride and Cruelty, and let nothing bee done in strife, or vain-glory.

Keep us from Atheism, Idolatry, and Rebellion against Thee, from Infidelity, Ungodliness and Sensuality, from Security, Presumption and Despair. Let us delight to please Thee, and let thy Word bee the Rule of our Faith and Lives; let us love it, and understand it, and meditate in it day and night.

Let

Let us not corrupt or neglect thy Worship, nor take thy Holy Name in vain, keep us from Blasphemy, Perjury, prophane Swearing, Lying, contempt of thy Ordinances, and from false, unworthy, and unreverent thoughts and speeches of God, or holy things, and from the neglect and prophanation of thy Holy Day. Mat. 15. 9. Exod. 20. 4,7,8. Mark 7. 21,22. Jam. 5.12. Eccl. 5.1,6. Ezek. 22.26. Neh.13.17. Rev. 1. 10.

Put it into the hearts of the Kings and Rulers of the World, to submit to Christ, and rule for him as Nursing-Fathers to his Church, and save them from the temptations that would drown them in sensuality, or would break them upon Christ, as a Rock of offence, by engaging them against his holy Doctrine, Wales, and Servants. Pro.21.1.Psa.2.10, 11,12. Isa. 49. 23. 2 Chro.19.6.Rom. 1.11. 1 Tim. 6. 9. Mat. 21. 44. John 11.48.Psa.2.2,3,4.

Have mercy on thy Servant Charls our King, protect his Person, illuminate and sanctifie him by thy Spirit, that above all things hee may seek thine honour, the encrease of Faith, and holy Obedience to thy Laws; and may govern us, as thy Minister, appointed by Thee for the terrour of evil doers, and the praise of them that do well, that under him wee may live a quiet and peaceable life in all Godliness and Honesty. 1 Tim. 2. 2. Psal. 59. 1. 2 Chron. 1. 10. & 29. 3. & 15. 12,13. Rom. 13. 3. 4. 1 Pet. 2. 14.

Have mercy upon all the Royal Family, upon the Lords of the Counsel, and all the Nobility, the Judges, and other Magistrates of these Lands. Let them fear Thee, and bee Enlamples of Piety and Temperance, haters of Injustice, Covetousness, and Pride, and Defenders of the Innocent: in their eyes let a vile person bee contemned, but let them honour them that fear the Lord. Psal. 72. 1.Prov.8. 16. Exod. 18. 21. Job 29. Isa. 1. 23. Psal. 15. 4.

Let every soul bee subject to the Higher Powers, and not resist; Let them obey the King, and all in Authority, not only for wrath, but for conscience sake. Rom. 13. 1, 2, 5. 1 Tim. 2. 2. 1 Pet. 2. 13.

Give all the Churches able, holy, faithful Pastors, that may soundly and diligently preach thy Word, and guide the Flocks in wates of Holiness and Peace, over-seeing and ruling them not by constraint, but willingly, not for filthy lucre, but of a ready minde: not as being Lords over thy Heritage, but the Servants of all, and Enlamples to the Flock, that when the chief Pastor shall appear, they may receive the Crown of Glory. 2 Cor. 3.6. Jer.3. 15. 2 Tim.4. 2. Eph.4.11,13. Jam. 3.17. Ezek.34. 1 Pet. 5.2,3,4. Mat. 20. 25,26.27.

Let the people know those that are over them in the Lord, and labour among them, preaching to them the Word of God; let them highly esteem them in love for their works sake, account Heb. 13. 17. 7. 1 Thes. 5.12,13. 1 Tim.5.17.

count them worthy of double honour, and obey them in the Lord.

Eph.6.4 Eccl.12.1. Exo.20.12. Eph.6.1 2.&5.25.2.1 Pet.3 7.1.Col.4.1.& 3. 22,23,24.

Let Parents bring up their Children in Holy Nurture, that they may remember their Creatour in the dates of their youth, and let Children, love, honour and obey them. Let husbands love their Wives and guide them in knowledge, and holiness; and let Wives love and obey their Husbands. Let Masters rule their servants in thy fear, and servants obey their Masters in the Lord.

1 Joh.3. 15.Luk.3 14.2 Cor.7.2. Pro. 29.22.Mat.5 22. Mat.5.27,28.1 Cor. 6 9.Rom.13.13. Eph.5.3,4.12.

Keep us from Murders and violence, and injurious passionate words and actions.

Keep us from Fornication and all uncleanness, from Chambering and wantonness, from Lustful thoughts, and filthy Communication, and all unchaste behaviour.

Eph.4.28.1 Thes.4. 6.Psa.82.2.Pro.19. 5.& 10.18 Psa.15. 3.Mat.7.12.

Keep us from stealing or wronging our Neighbour in his property, from perverting Justice, from false witnessing and deceit, from slandering, backbiting, uncharitable censuring, or other wrong to the reputation of our Neighbours.

Exo.20.17 Mat.22 39.Mat.7.12.

Keep us from coveting any thing that is our Neighbours, Let us love our Neighbours as our selves, and do to others as wee would they should do to us.

Mat.25.40.1 Pet.1. 22. Mat.5.44.Gal.6.10 Luk.11.3.1 Tim.6. 8.Deut 28.3,4.Psa. 112.&128.Deut. 31 14.Phi 2.27. Rom.13.13,14.& 22.11 Mat.8.36.

Cause us to love Christ in his members with a pure and fervent love, and to love our Enemies, and do good to all, as wee are able; but especially to the houshold of Faith.

Give us our necessary sustentation and provision for thy service, and contentedness therewith; Bless our labours, and the fruits of the earth in their season, and give us such temperate weather as tendeth hereunto; Deliver us and all thy servants from such sickness, wants, and other distresses, as may unseasonably take us off thy service. Keep us from gluttony, and drunkenness, slothfulness, unlawful gain, and from making provision for the flesh, to satisfie its lusts.

1 Joh.2.1,2.Gal. 6.1 Jam.5.19,20. Ezc.6.9.Eph.1.6,7. Heb.7 25.Mat,6.12 14,15 &5.44. Luk.23.34.

When wee sin, restore us by true Repentance and Faith in Christ: Let us loath our selves for our transgressions; Forgive them all and accept us in thy well beloved Son; save us from the curse and punishment which they deserve, and teach us heartily to forgive others, Convert our enemies, persecutors and slanderers and forgive them.

Mat.26.41.Jam.4. 7.1 Joh.2.13.&5.4

Cause us to watch against temptations, to resist and overcome the Flesh, the Devil and the World, and by no Allurements of pleasure,

pleasure, profit or honour, to bee drawn from thée, to sin, let us patiently suffer with Christ that wée may reign with him.

Deliver us and all thy people from the enmity and rage of Satan and all his wicked Instruments; and preserve us to thy Heavenly Kingdome.

For thou only art the Universal King: All power is thine in Heaven and Earth: of Thee, and through Thee, and to Thee are all things, and the glory shall bée Thine for ever, Amen.

Rom 8.13. Gal.5. 17. 1 Ioh. 2. 16. 17. 2 Tim. 2. 18. Rom 8. 17. 1 Pet. 5. 8 Psa. 140. 1, 2, 3, 1 Tim. 4. 18. 1 Tim. 1. 17. Mat. 6. 13. Rom. 11. 36.

Concerning the Psalms for Publick use.

Wee desire that instead of the imperfect version of the Psalms in Meeter now in use, Mr. William Bartons *Version, and that perused and approved by the Church of* Scotland *there in use (being the best that we have seen) may bee received and corrected by some skilful men, and both allowed (for grateful variety) to bee Printed together on several Columnes or Pages, and publickly used; At least until a better than either of them shall bee made.*

A Thanksgiving for Christ, and his gracious Benefits.

MOst Glorious God, accept, through thy beloved Son, though from the hands of sinners, of thanksgiving, which thy unspeakable love and mercies, as well as thy Command do binde us to offer up unto Thée. Thou art the Father of mercies, and the God of all consolation, full of compassion, Gracious, long suffering, Plenteous in goodness and truth, keeping mercy for thousands, forgiving Iniquitie, Transgression and Sin. For thy glory thou didst create us after thine Image; Thou madest us a little lower than the Angels, and Crownedst us with glory and honour, giving us Dominion over the works of thy hands, and putting all these things under our feet. And when wee forsook thée, and broke thy Covenant, and rebelled against Thée, and corrupted our selves, and turned our glory into shame; thou didst not leave us in the hands of Death, nor cast us out into utter Desperation; But thou didst so love the sinful World, as to give thy Son to bee our Saviour. Hée took not upon him the nature of Angels, but of man, The word was made flesh and dwelt among us. This is the unsearchable Mystery of love which the Angels desire to pry into, Hee was tempted that hee might succour them

Psa. 119. 108 Eph. 1. 6. Psal. 116. 17. 2 Cor. 9. 15. Psa. 107 22. 2 Cor. 1. 3. Ps 86. 15. Exo. 34. 6, 7. Isa. 43. 7 Rev. 4. 11. Gen. 1. 27. Psa 8. 5, 6. Deut. 31. 16. & 32 5. Hos. 4. 7. Psa. 6. 10. Hos. 13 14 Gen. 4. 14 Joh. 3 16. Heb. 2. 16. Joh. 1. 14 Eph. 3. 8 1 Tim. 3. 16. 1 Pet. 1. 12. Heb. 2. 18. Mat. 1. 10 2 Cor. 8. 9. 1 Pet. 2. 22. Mat. 4. 10. 1 Joh. 1. 9. Phi. 2. 7. 1 Pet. 2. 23. Heb. 12. 2. Rev. 5. 18. Psa. 32. 1 Heb. 2. 10. Isa. 53. 5, 6. 1 Tim. 1. 6. 1 Co. 15. 3. Rom. 4. 25.

that are tempted, and conquered the Tempter, that had conquered us. Hee became poor that was Lord of all; to make us rich. Hee did not sin, but fulfilled all righteousness, to save us from our unrighteousness. Hee made himself of no reputation, but was reviled, scorned, and spit upon, enduring the Cross, and despising the shame, to cover our shame, and to bring us unto glory, thou laidst upon him the Iniquity of us all. Hee was bruised and wounded for our Transgressions, that wee might bee healed by his stripes. Hee gave himself a Ransome for us, and died for our sins. And rose again for our justification. Wee thank thee for his death that saveth us from death, and that hee bore the curse, to redeem us from the curse, and for his life which opened us the way to life. Thou hast given him to bee head over all things to the Church, and hast given the Heathen to bee his Inheritance, and given him a name above every name, and given all power, and judgement unto him. Wee thank thee for the New and better Covenant, for thy great and precious promises; That thou hast given us eternal life in Christ. That wee have the clear and sure Revelation of thy will in the Holy Scriptures. That thou foundedst thy Church upon Apostles and Prophets, Jesus Christ himself being the head Corner stone. And hast committed to thy Ministers the word of Reconciliation, that as Embassadours speaking in the stead of Christ they might beseech us to bee reconciled unto thee. Wee thank thee that by them thou hast opened our eyes, and turned us from darkness unto Light, and from the power of Satan unto God. Wee were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, taken captive by Satan at his will; but thy mercy saved us by the washing of Regeneration, and renewing of the Holy Ghost. Thou mightest justly have left us to the blindness of our mindes, and to the hardness of our hearts, to seared consciences, to bee past feeling, to our own hearts lusts, to walk in our own Counsels, and to work uncleanness with greediness, when we so oft refused to come to Christ, that wee might have life, and would not have him to reign over us. But thy patience waited on us in our sin; And all the day long didst thou stretch forth thy hand to a disobedient and gain-saying People. When wee turned from thee, thou calledst after us, to turn and live. Thou drewest us to thy Son, and openedst our hearts to attend unto thy calls: Thou lovedst us first, and was found of them that sought thee not. Thou hast pardoned

Heb.2.14.Gal. 3.13.Mat.11. 28. Rev.22.14. Eph.1.22. Psa. 2.8 Phil.2.9. Mat 28 19. Joh.5.22. Heb. 8 6.2Pet.1.4. 1 Joh.5.11. 2Pet 1.19. Psa. 119.130.Eph.2 20 2Cor.5.19. 20. Act.26 17, 18 Tit 3.3,4,5 6 2Tim.2 25. Eph 4.18.Joh. 12.40 1Tim.4. 2.Psa.81 11,12 Joh.5.4.Luk. 19.27.1Pet.3. 20.Rom.10.21 Heb.12.25. Ezek.33.11. Pro.1.22,23. Joh.6 44. Act. 16.14.1 Joh.4 19.Rom.10.20. Amos 5.12. Rom.5.1.Act. 11.18.Rom.8. 14,15,16.17. Eph.5.30.Gal. 4 6. Eph.2.19. 1Pet.1.3,4,5,6 Rom 8 28. Eph.3.12.Heb. 4.16.Psa.50. 15.1Tim.2.8. Mat 21.13.Psa. 89.7.&28.6. & 31.22.Psa. 86 13.

pardoned our great and manifold tranſgreſſions, and iuſtified us by Faith in Chriſt, and given us Repentance unto life: Thou haſt adopted us to bee thy ſons, and ioynt heirs with Chriſt; and made us his members, and given us his ſpirit: Wee are no more ſtrangers but fellow Citizens with the Saints, and of thy houſhold; Bleſſed bee the God and Father of our Lord Jeſus Chriſt, who of his abundant mercy hath begotten us again unto a lively hope, by the reſurrection of Jeſus Chriſt from the dead, to an Inheritance incorruptible, undefiled, that fadeth not away, reſerved in Heaven for us. Thou keepeſt us by thy mighty power through Faith unto ſalvation, ready at laſt to bee revealed, though (when they are needful) wee muſt for a ſeaſon bee in heavyneſs under tribulations; thou haſt promiſed, that all things ſhall worke together for our good; in all our ſtraits thou granteſt us acceſs to the Throne of grace, bidding us call upon thee, in the time of trouble, and promiſing to deliver us, that wee may glorifie thee, every where wee have leave to lift up unto thee holy hands, Eſpecially in the houſe of Prayer, and the Aſſembly of the Saints. Thou haſt heard the voice of our ſupplications when wee have cried unto thee; great is thy mercy towards us, O Lord. Thou haſt delivered our ſouls from the loweſt Hell; Thou haſt ſent forth from Heaven thy mercy and truth; and ſaved us from the reproach of him that would ſwallow us up: Thou art our Hiding place; In the ſecrets of thy preſence thou preſerveſt us from trouble, from the pride of men, and from the ſtrife of Tongues. Thou doeſt compaſs us about with Songs of deliverance. O love the Lord all yee his Saints! for the Lord preſerveth the faithful, and plentifully rewardeth the proud doer. Hee dealeth not with us after our ſins, his Anger is but for a moment, but in his favour is life. In his wrath hee remembereth mercy: All thy paths O Lord are mercy and truth to ſuch as keep thy Covenant. Wee come into thy houſe in the multitude of thy mercies, O give thanks unto the Lord for hee is good, for his mercy Endureth for ever. Glory yee in his Holy Name, let the hearts of them rejoyce that ſeek him. Bleſſed are the People that know the joyful ſound: They ſhall walk O Lord in the Light of thy Countenance. In thy name ſhall they rejoyce all the day, and in thy righteouſneſs and favour ſhall they bee exalted; Bleſſed are they that dwell in thy houſe, they will be ſtill praying thee. O ſatisfie us early with thy mercy, that wee may rejoyce and bee glad in

Pſal. 57. 3 & 31. 20. & 32. 7. & 31. 33. & 103. 10. & 30. 5. Hab. 3. 2. Pſal. 32. 6. Pſal. 25. 10. Pſal 5. 7. Pſal. 107. 1. Pſal 105. 3. Pſal. 89. 15. 16

Pſal. 84. 4. Pſal. 90 14. Pſal. 73. 24. John 17. 24. Rev. 22. 3.

thee all our daies. Guide us by thy Counsel, and afterwards receive us unto thy glory; where with all the blessed host of Heaven, wee may behold, admire, and perfectly and joyfully praise thee. Our most glorious Creator, Redeemer and Sanctifier, for ever and for ever. Amen.

The Hymn.

The First Part.

Psal. 103 1, 2. 3, 4. 12. BLess the Lord O my Soul! And all that is within mee bless his holy Name, Bless the Lord O my soul, and forget not all his benefits; who forgiveth all thine Iniquities, and healeth all thy diseases! who redeemed thy life from destruction, and crowneth thee with loving kindeness and tender mercies. As far as the East is from the West, so far hath hee removed our transgressions from us; Behold what love the Father hath bestowed on us, that wee should bee called the Sons of God; because thy loving kindeness is better than life, my Lips shall praise thee. Thus will I bless thee while I live, I will lift up my Hands in thy name. My Soul shall bee satisfied as with marrow and fatness, and my mouth shall praise thee with joyful lips. Whom have I in Heaven but thee, and there is none on Earth that I desire besides thee. My Flesh and my heart faileth, but God is the strength of my heart, and my Portion for ever. For, lo, all that are far from thee shall perish, but it is good for mee to draw near to God. I am continually with thee. Thou hast holden mee by my right hand, in the multitude of my thoughts within mee, thy comforts delight my Soul. Thou shalt guide me with thy Counsel, and afterward receive mee to glory.

1 Joh. 3. 1. Psal. 63. 3, 4. Psal. 73. 25. 26, 27. 23. Psal. 94. 19 Psal. 73. 24

The Second Part.

Psal. 36. 7, 8. 9. HOw excellent is thy loving kindeness O God, therefore do the Sons of Men put their trust under the shadow of thy wings. They shall bee abundantly satisfied with the fatness of thy house, and thou shalt make them drink of the Rivers of thy pleasures, for with thee is the Fountain of life. In thy light we shall see Light; therefore my Heart is glad, and my Glory rejoyceth. My Flesh also shall rest in hope. Thou wilt shew mee

Psal. 16. 9. 11.

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the path of life. In thy presence is fulnes of joy, and at thy right hand are pleasures for ever more. Surely Goodnes and mercy shall follow mee all the daies of my life. And I shall dwell in the house of the Lord for ever. O continue thy loving kindenes to them that know thee, and thy righteousnes to the upright in heart. To the end that my glory may sing praise unto thee, and not bee silent, O Lord my God, I will give thanks to thee for ever. Psa. 13.6. Psal. 36.10. Psa. 30.12.

The Third Part.

GLory to God in the Highest: On Earth Peace; Good will towards men! Praise yee the Lord, sing to the Lord a new Song; His praise is in the Congregation of Saints. For the Lord taketh pleasure in his people, he will beautify the meek with salvation. Let the Saints be joyful in glory. Let the high praises of God bee in their mouths. All thy works praise thee O Lord, and thy Saints shall bless thee. They shall speak of the glory of thy Kingdome, and talk of thy Power; To make known to the sons of men thy mighty Acts, and the glorious Majestie of thy Kingdome. Thy Kingdome is an everlasting Kingdome, and thy Dominions is through all Generations. The Elders and Saints about thy Throne, rest not night nor day, saying Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come. Thou art worthy O Lord, to receive Glory, and Honour, and Power, for thou hast created all things, and for thy pleasure they are and were created. They sing unto thee the Song of Moses, and of the Lamb, saying Great and marvellous are thy works Lord God Almighty, Just and true are thy waies thou King of Saints. Who shall not fear thee, O Lord, and glorifie thy Name! for thou only art Holy: For all Nations shall come and Worship before thee, for thy judgements are made manifest. Worthy is the Lamb that was slain, to receive Power, and Riches, and Wisdome, and Strength, and Honour, and Glory. For thou hast redeemed us to God by thy blood, and made us Kings and Priests to God. Luke 2.14. Psal 149.1,4, 5,6. Psa 145.10.11 12, 13. Rev 4 8. 11. & 15.3,4. & 5 12. 13. 9. 10.

The Fourth Part.

OThat men would praise the Lord for his goodnes, and for his wonderful works to the Children of men! Let them Psa. 107. 8.21 22.

Sacrifice the Sacrifices of Thankſgiving, and declare his woꝛks
Pſal. 96. 2. with rejoycing. Sing unto the Loꝛd, bleſs his Name, ſhew
forth his Salvation from day to day. Woꝛſhip the Loꝛd in the
Pſal. 29. 2. Beauty of Holineſs, fear befoꝛe him all the Earth. Let the
Pſal. 96. 9,11. Heavens rejoyce, and the Earth bee glad befoꝛe the Loꝛd; Foꝛ
hee cometh, Foꝛ hee cometh to judge the Earth. With Righte-
13. ouſneſs ſhall hee judge the Woꝛld, and the People with Equity.
Pſal. 103. 20. Bleſs the Loꝛd yee his Angels that excel in ſtrength, that do his
Commandements, hearkening to the voice of his Woꝛd. Bleſs
22. yee the Loꝛd all yee his Hoſts, yee Miniſters of his that do his
pleaſure; Bleſs the Loꝛd all his Woꝛks in all places of his Do-
minions. Bleſs the Loꝛd, O my ſoul, my mouth ſhall ſpeak the
Pſal. 145.21. Pꝛaiſes of the Loꝛd, And let all Fleſh bleſs his holy Name foꝛ
Pſal. 150. 6. ever and ever. Let every thing that hath bꝛeath pꝛaiſe the Loꝛd.
Praiſe yee the Lord.

The Order of Celebrating the Sacrament of the Body and Blood of Chriſt.

This or the like Explication of the Nature, Uſe, and Benefits of this Sacrament, may bee uſed at the diſcretion of the Miniſter, when hee ſeeth it needful to the Inſtruction of the Communicants.

THat you may diſcern the Lords body, and underſtand the nature, uſe and benefits of this Sacrament, you muſt know that God created man in his own Image, to know, and love, and ſerve his Maker; That man fell under the guilt of ſin and condemnation, and left his holy Fitneſs for the work for which hee was created. That hereupon the wonderful love and wiſdome of God provided us a Remedy in our Redeemer, to the end hee might not loſe the glory of his Creation, that hee might pardon and ſave us upon terms. Securing the honour of his Juſtice, and attaining the ends of his Law and Government, and recover us to his love and ſervice, by appearing to the world, in the greateſt demonſtrations of Goodneſs, Love, and Mercy; By the greateſt Miracle of Condiſcenſion, hee firſt promiſed, and then gave his onely

Son

Son the Eternal Word, to take mans nature into perſonal union with his God-head; that being God and Man, hee might bee a fit Mediator between God and Man, to reſtore us, and reconcile us to himſelf. Thus Jeſus Chriſt, conceived by the Holy Ghoſt, and born of the Virgin *Mary*, became the ſecond *Adam*, the Phyſician and Saviour of undone Sinners, the Captain of our Salvation, to bee the glorious King and Head of all that are ſanctified and ſaved. Hee revealed the Holineſs, the Goodneſs, and the Love of God, by the perfect Holineſs, Goodneſs, and Love of his Bleſſed Perſon, Doctrine, and Converſation, and by ſuffering for us all the Afflictions of this life, and at laſt the curſed death of the Croſs, as a Sacrifice and Ranſome for us. That all this might be effectual to our Recovery, hee made for us a new and better Covenant, and preached it himſelf, undertaking the Pardon, Juſtification, and Sanctification of all that by unfeigned Faith do take him for their Saviour, repenting of their ſins, and conſenting to be ſanctified by his Word and Spirit (by which alſo hee inviteth, and draweth men to himſelf, and giveth them to beleeve) Into this bleſſed, pardoning, ſaving Covenant, wee are firſt ſolemnly entred by Baptiſm. And when Chriſt was ready to leave the world, and to give up himſelf a Sacrifice for us, and intercede and exerciſe the fulneſs of his Kingly Power, as the Churches Head; and by his grace to draw men to himſelf, and prepare them for his glory; hee did himſelf inſtitute this Sacrament of his body and blood at his laſt Supper, to bee a continued Repreſentation and Remembrance of his Death, and therein of his own and his Fathers Love until his coming; appointing his Miniſters by the Preaching of the Goſpel, and Adminiſtration of theſe Sacraments to bee his Agents without, and his Spirit within, effectually to communicate his Grace.

The Lords Supper then [is a holy Sacrament inſtituted by Chriſt, wherein Bread and Wine being firſt by Conſecration made Sacramentally or Repreſentatively the body and blood of Chriſt, are uſed by breaking and pouring out to repreſent, and commemorate the Sacrifice of Chriſts Body and Blood, upon the Croſs once offered up to God for ſin; and are given in the Name of Chriſt unto the Church, to ſignifie & ſolemnize the renewal of his holy Covenant with them, and the giving of himſelf unto them, to expiate their ſins by his Sacrifice, and ſanctifie them further by his Spirit, and confirm their right to everlaſting life: And they are received, Eaten, and drunk by the Church, to profeſs that they willingly receive Chriſt himſelf to the Ends

Ends aforesaid (their Justification, Sanctification, and Glorification) and to signifie and solemnize the Renewal of their Covenant with him, and their holy Communion with him, and with one another.]

It being the renewing of a mutual Covenant that is here solemnized, as wee commemorate Christs Sacrifice, and receive him and his saving benefits, so wee offer and deliver to him our selves, as his redeemed, sanctified people, to bee a living Acceptable Sacrifice, thankfully and obediently to live unto his Praise.

Before the receiving of this holy Sacrament, wee must examine our selves, and come preparedly: In the receiving of it, wee must exercise holy affections suited to the work; And after the receiving of it, wee must by consideration of it, indeavour to revive the same Affections, and perform our Covenant there renewed.

The holy Qualifications to bee before Provided, and in Receiving exercised, and after Receiving, are these. 1. A true beleef of the Articles of the Christian Faith, concerning the Father, Son, and Holy Ghost; the Person, Offices, Works, and Sufferings, and Benefits of Christ. 2. The sense of our sinful and undone condition, as in our selves, and of our need of Christ: so as humbly to loath our selves for our transgressions: with the sense of our present weaknesses to bee strengthened, and sins to bee forgiven. 3. A true desire after Christ for pardon, and spiritual Nourishment and Salvation. 4. A thankful sense of the Wonderful Love of God, declared in our Redemption, and in the present offers of Christ, and Life. 5. The exercise of holy love and joy in the sense of this unspeakable Love, (if these two bee not felt before wee come yet in, and after the Sacrament) we must strive to exercise them. 6. A love to one another, and forgiving wrongs to one another, with a desire after the Communion of Saints. 7. The giving up our selves in Covenant to God, with resolution of renewed Obedience. 8. A patient hope for the coming of Christ himself, and of the Everlasting Kingdome, where wee shall bee perfectly united in him, and glorified with him.

Those onely are to bee invited to the Lords Table, and to come, that truly repent and beleeve, and unfeignedly consent to the terms of the Covenant (though all are not to bee invited thus to beleeve and repent, and so to come) But those are to be admitted, by the Pastors, if they come, who, having the use of reason to understand what they do, and examine themselves, have made a Personal Profession of Faith, Repentance and Obedience; and are Members

of

of the Church, and not juſtly for Hereſie, or ſcandalous ſin removed from its preſent Communion.

The benefit of the Sacrament is not to be judged of onely by preſent Experience and Feeling, but by Faith. God having appointed us to uſe it, and promiſed his Bleſſing, wee may and muſt beleeve, that hee will make good his Promiſe, and what ever wee feel at preſent, that wee ſincerely wait not on him in vain.

The Exhortation.

YOu are invited hither, Dear Brethren, to bee Gueſts at this Holy Table, by the Lords Command, to receive the greateſt Mercy, and to perform the greateſt duty. On Chriſts part, All things are made ready. The Feaſt is prepared for you, even for you that by ſin have deſerved to bee caſt out of the preſence of the Lord; for you that have ſo oft neglected and abuſed Mercy. A Feaſt of the Body and Blood of Chriſt, free to you, but dear to him. You were loſt, and in the way to bee loſt for ever, when by the greateſt Miracle of Condiſcending-love, hee ſought and ſaved you: You were dead in ſin, condemned by the Law, the Slaves of Satan; There wanted nothing but the Executing-ſtroak of Juſtice, to have ſent you into endleſs miſery: When our dear Redeemer pitied you in your blood, and ſhed his own to waſh and heal you. Hee ſuffered, that was offended that the offender might not ſuffer. Hee cried out on the Croſs, *My God, My God, Why haſt thou forſaken mee*, that wee who had deſerved it, might not bee everlaſtingly forſaken. Hee died, that wee might live: O how would the mercy of Redemption have affected you, if you had firſt lyen one year, or month, or day in Hell; Had you but ſeen your dying Lord, or ſeen the damned in their miſery, how do you think you ſhould have valued the Salvation that is now revealed and tendred to you; ſee here Chriſt dying in this holy Repreſentation. Behold the ſacrifized Lamb of God, that taketh away the ſins of the world. It is his will to be thus frequently crucified before your eyes. O how ſhould wee bee covered with ſhame, and loath our ſelves, that have both procured the death of Chriſt by ſin, and ſinned againſt it? And how ſhould wee all bee filled with joy, that have ſuch myſteries of Mercy opened, and ſo great Salvation freely offered to us! O hate ſin, O love this Saviour; See that you come not hither without a deſire to bee more Holy, nor with a purpoſe to go on in wilful ſin; Bee not deceived,

God is not mocked, but if you heartily repent and conſent to the Covenant, come and welcome; Wee have commiſſion from Chriſt to tell you, that you are welcome. Let no trembling, contrite ſoul draw back, that is willing to bee Chriſts upon his Covenant-terms, but beleeve that Chriſt is much more willing to bee yours. Hee was firſt willing, and therefore died for you, and made the Covenant of Grace, and ſent to invite and importune you to conſent, and ſtayed for you ſo long, and gave you your Repentance, your willingneſs and deſire. Queſtion not then his willingneſs, if you are willing. It is Satan and unbeleef that would have you queſtion it, to the injury both of Chriſt and you. Come neer, obſerve, beleeve and wonder at the Riches of his Love and Grace. For hee hath himſelf invited you, to ſee and taſte, that you may wonder. You are ſinners, but hee inviteth you to receive a renewed, ſealed pardon of your ſins, and to give you more of his Spirit to overcome them. See here his broken Body and his Blood, the Teſtimonies of his Willingneſs. Thus hath hee ſealed the Covenant, which pardoneth all your ſins, and ſecureth you of your Reconciliation with God, and your Adoption, and your right to Everlaſting Bleſſedneſs. Deny not your conſent, but heartily give up your ſelves to Chriſt, and then doubt not, but your Scarlet, Crimſon-ſins ſhall bee made as white as Wooll, or Snow. Object not the number or greatneſs of them againſt his Grace. There is none too great for him to pardon to penitent Beleevers. Great ſins ſhall bring great glory to his Blood and Grace. But ſtrive you then for great loathing of your ſins, and greater love to ſuch a God, and greater thanks to ſuch a Saviour. Unfeignedly ſay, *I am willing Lord to bee wholly Thine*, and then beleevingly take Chriſt, and Pardon, and Life, as given you by his own appointment in the ſealed Covenant. And remember that hee is a coming. Hee is coming with thouſands of His Mighty Angels, to execute judgement on the ungodly, but to bee glorified in his Saints, and admired in all that do beleeve. And then wee ſhall have greater things than theſe. Then ſhall you ſee all the Promiſes fulfilled, which now are ſealed to you, on which hee cauſeth you to truſt; Revive now your love to one another, and forgive thoſe that have wronged you, and delight in the Communion of the Saints: And then you ſhall bee admitted into the Church Triumphant, where with perfect Saints you ſhall perfectly rejoyce and love, and praiſe the Lord for ever. Receive now a crucified Chriſt here repreſented, and bee contented to take up your Croſs,

and

and follow him. And then you shall reign with a glorified Christ in the Blessed Vision and Fruition of that God, to whom, by Christ, you are now reconciled. Let Faith and Love bee working upon these things, while you are at this holy Table.

Then shall the Minister use this or the like Prayer.

MOst Holy God, wee are as stubble before thee, the Consuming Fire. How shall wee stand before thy Holiness, for wee are a sinful people, laden with Iniquity, that have gone backward and provoked the Holy one of Israel, when wee were lost, thy Son did seek and save us, when wee were dead in sin, thou madest us alive. Thou sawest us polluted in our blood, and saidst unto us live. In that time of love thou coveredst our nakedness, and enteredst into a Covenant with us, and wee became thine own. Thou didst deliver us from the power of Darkness, and translate us into the Kingdome of thy dear Son; and gavest us remission of sin, through his blood. But wee are grievous Revolters, wee have forgotten the Covenant of the Lord our God; wee were engaged to love thee with all our hearts, and to hate iniquity, and serve thee diligently, and thankfully to set forth thy praise. But wee have departed from thee, and corrupted our selves by self love, and by loving the world, and the things that are in the world, and have fulfilled the desires of the Flesh, which wee should have crucified. Wee have neglected our duty to thee, and to our neighbour, and the necessary care of our own Salvation. Wee have been unprofitable servants, and have hid thy Talents, and have dishonoured thee, whom in all things wee should have pleased and glorified. Wee have been negligent in hearing and reading thy Holy Word, and in meditating and conferring of it, in publick and private Prayer, and thanksgiving, and in our preparation to this Holy Sacrament, in the Examining of our selves, and repenting of our sins, and stirring up our hearts to a beleeving and thankfull receiving of thy grace, and to love and Joyfulness, in our Communion with thee and with one another. Wee have not duely discerned the Lords Body, but have prophaned thy Holy Name and Ordinance, as if the Table of the Lord had been contemptible. And when thou hast spoken peace to us, wee returned again to Folly, wee have deserved O Lord to bee cast out of thy presence. And to bee forsaken

Mal. 4. 1. Heb. 12. 29. 1 Sam. 6. 20. Mat. 7. 2. Isa. 1. 4. Luk. 19. 10. Eph. 2. 5 Luk. 15. 32. Eze. 16. 6, 8, 9. Col. 1. 13. Jer. 6. 28. Deut. 4. 23. Deut. 6. 5, 6. & 11, 22. Psa. 100. 3. 4. Heb. 12. 25. Deut. 9. 12. & 32. 5. 2 Tim. 3. 2. 1 Joh. 2. 15. Eph. 2. 3. Gal. 5. 24. Mat. 22. 37, 40. Luk. 10. 42. Mat. 25. 30 Rom. 2. 23. 1 Cor. 10. 31. 1 Thes. 4. 1. Luk. 8. 12. Mat. 24. 15. Psa. 1. 2. Deut 6. 6. Phil. 4. 6. 1 Cor 11. 27 28. Isa 64. 7. Col. 2 7. Act. 2. 42, 45, 46, 47. 1 Cor. 11. 29. Mal 1. 7, 10. 12. & 2. 10. 11. Psal. 85. 8. Gen. 4. 16. Psa 51. 11. 2 Chron. 15. 2. Mat. 22. 12. Mat. 7 23. Mal. 1. 10. 1 Pet. 2 24. Isa. 53. 10. Psal. 51. 1.

Rev.1.5. Hoſ.14.2. Eze. 18.38. Heb.8. 12. Eze.33.11. Hoſ.14.4. Pſa. 35.3. Ioh.6.37. Hos.14.2. Mat. 22.4. Mat. 5.6. Joh.6.55. & 4. 14. Eph.3.18, 19. 1 Pet.1.8. Mat.15.27. Ioh.6.35.51.

ſaken, as wee have forſaken thee, and to hear to our confuſion, Depart from mee, I know you not, yee workers of iniquity. Thou mayeſt juſtly tell us, thou haſt no pleaſure in us, nor wilt receive an offering at our hand. But with thee there is abundant mercy. And our Advocate Jeſus Chriſt the Righteous, is the propitiation for our ſins: who bare them in his body on the Croſs, and made himſelf an offering for them, that hee might put them away by the ſacrifice of himſelf; Have mercy upon us and waſh us in his blood, Cloath us with his Righteouſneſs, take away our iniquities, and let them not bee our ruine, forgive them and remember them no more: O thou that delighteſt not in the death of ſinners, heal our backſlidings love us freely, and ſay unto our ſouls, that thou art our ſalvation. Thou wilt in no wiſe caſt out them that come unto thee, receive us graciouſly to the Feaſt thou haſt prepared for us, cauſe us to hunger, and thirſt after Chriſt, and his Righteouſneſs, that wee may bee ſatisfied, Let his Fleſh, and blood bee to us Meat and Drink indeed, And his ſpirit bee in us, a well of living water, Springing up to Everlaſting life. Give us to know thy Love in Chriſt, which paſſeth knowledge. Though wee have not ſeen him let us love him. And though now wee ſee him not, yet beleeving let us rejoyce with joy unſpeakable, and full of glory; Though wee are unworthy of the crums that fall from thy Table, yet feed us with the Bread of Life, and ſpeak and ſeal up Peace to our ſinful wounded ſouls. Soften our hearts that are hardened by the deceitfulneſs of ſin; Mortifie the Fleſh, and ſtrengthen us with might in the inward man; that wee may live and glorifie thy Grace, through Jeſus Chriſt our onely Saviour. Amen.

Pſal.85.8. Epheſ.4.30. Heb.3.13. Col.3.5. Epheſ.3.16. Pſal.119.175.

Here let the Bread be brought to the Miniſter, and received by him and ſet upon the Table, and then the Wine in like manner (or if they be ſet there before) however let him bleſs them, praying in theſe or the like words.

Pſa.100.3. Rev. 4.11. 1 Tim.1. 17. Pſa.51.4. Deu.32.6. 1 Ioh.3.1. Ioh. 3.16. Luk.22. 20. Heb.9. 17. Luk.22.19.

ALmighty God, thou art the Creator, and the Lord of all things. Thou art the Soveraign Majeſty whom wee have offended; Thou art our moſt loving and merciful Father, who haſt given thy Son to reconcile us to thy ſelf, who hath ratified the New Teſtament and Covenant of Grace with his moſt precious blood; and hath inſtituted this Holy Sacrament to bee celebrated

brated in remembrance of him till his coming. Sanctifie theſe thy Creatures of Bread and Wine, which according to thy Inſtitution and Command, wee ſet apart to this holy uſe, that they may bee Sacramentally, The Body and Blud of thy Son Jeſus Chriſt. Amen.

Then (or immediately before this Prayer) let the Miniſter read the words of the Inſtitution, ſaying;

HEar what the Apoſtle *Paul* ſaith, 1 *Cor.* 11. [*For I have received of the Lord, that which alſo I deliver unto you; that the Lord Jeſus the ſame night, in which hee was betrayed, took Bread, and when hee had given thanks, hee brake it, and ſaid, Take, Eat, This is my Body which is broken for you: This do in remembrance of mee: After the ſame manner alſo, hee took the Cup, when hee had ſupped, ſaying, This Cup is the New Teſtament in my Blood, This do yee, as oft as yee drink it in remembrance of mee; For as often as yee eat this Bread, and drink this Cup, yee do ſhew the Lords death till hee come.*] 1 Cor. 11. 23. 24. 25. 26.

Then let the Miniſter ſay.

THis Bread and Wine, being ſet apart, and conſecrated to this Holy uſe by Gods appointment, are not now Common Bread and Wine, but Sacramentally the Body and Blood of Chriſt.

Then let him thus Pray.

MOſt merciful Saviour, as thou haſt loved us to the death, and ſuffered for our ſins, the juſt for the unjuſt, and haſt inſtituted this holy Sacrament to bee uſed in remembrance of Thée till thy coming; Wée beſeech Thée, by thine interceſſion with the Father, through the Sacrifice of thy Body and Blud, give us the pardon of our ſins, and thy quickening Spirit, without which the Fleſh will profit us nothing. Reconcile us to the Father; Nourish us as thy Members to Everlaſting Life, Amen. Act. 7. 59, 60. Rev. 1. 5. 1 Pet. 3. 18. Luk. 22, 19, 20. 1 Cor. 11. 26. Heb. 7. 25, 27. & 9. 26. John 4. 10. & 6. 63. Rom. 8. 9. 11. Heb. 2. 17. Col. 2. 19. John 6. 27.

Then let the Miniſter take the Bread, and break it in the ſight of the People, ſaying.

THe Body of Chriſt was broken for us, and offered once for all to ſanctifie us; Behold the ſacrificed Lamb of God, that taketh away the ſins of the World. Mat. 26. 26. Heb. 10. 10. John 1. 29.

In like manner let him take the Cup, and pour out the Wine in the ſight of the Congregation, ſaying;

WEE were redeemed with the precious Blood of Chriſt, as of a Lamb without blemiſh, and without ſpot.

Then let him thus Pray.

Mat. 28. 19. Joh. 15. 26. Matth. 1. 20. 2 Pet. 1. 21. Act. 20. 28. Rom. 8. 9. 1 Cor. 12. 11. 1 Pet. 1. 2. 15. & 2. 9. Joh. 14. 16. Epheſ. 1. 17, 18. Luke 24. 31. Ezek. 36. 26. Zech. 12. 10. Rom. 8. 5. Joh. 6. 53, 54, 55, 56, 57. Rom. 5. 5. Cant. 1. 4. Epheſ. 5. 18, 20. Rom. 14. 17. 1 Theſ. 4. 9. Rom. 8. 16. 1 Cor. 1. 8. Epheſ. 1. 13, 14.

MOſt holy Spirit proceeding from the Father and the Son, by whom Chriſt was conceived; by whom the Prophets and Apoſtles were inſpired, and the Miniſters of Chriſt are qualified and called, that dwelleſt and worketh in all the members of Chriſt, whom thou ſanctifieſt to the Image, and for the ſervice of their Head, and comforteſt them, that they may ſhew forth his Praiſe; Illuminate us, that by Faith wee may ſee him that is here repreſented to us. Soften our hearts, and humble us for our ſins. Sanctifie and quicken us, That wee may reliſh the Spiritual Food, and feed on it to our Nourishment and growth in Grace. Shed abroad the Love of God upon our hearts, and draw them out in love to him. Fill us with thankfulneſs, and holy Joy, and with love to one another; Comfort us by witneſſing that wee are the Children of God. Confirm us for New Obedience. Bee the Earneſt of our Inheritance, and ſeal us up to Everlaſting Life. Amen.

Then let the Miniſter deliver the Bread thus Conſecrated and broken to the Communicants, firſt taking and eating it himſelf as one of them, when hee hath ſaid;

1 Cor. 11. 24. TAke yee, Eat yee, This is the Body of Chriſt which is broken for you, Do this in remembrance of him.

In like manner hee ſhall deliver them the Cup, firſt drinking of it himſelf, when hee hath ſaid,

Mat. 26. 27, 28. 1 Cor. 11. 25. THis Cup is the New Teſtament in Chriſts Blood, or Chriſts Blood of the New Teſtament which is ſhed for you for the remiſſion of ſins, Drink yee all of it in remembrance of him.

Let

Let it be left to the Miniſters choice, whether hee will conſecrate the Bread and Wine together, and break the Bread, and pour out the Wine immediately; or whether hee will conſecrate and pour out the Wine, when the Communicants have eaten the Bread. If hee do the latter, hee muſt uſe the fore-going Prayers and Expreſſions twice accordingly, and let it bee left to his diſcretion, whether hee will uſe any words at the breaking of the Bread, and pouring out the Wine, or not; And if the Miniſter chuſe to pray but once, at the Conſecration, Commemoration, and Delivery; Let him pray as followeth, or to this ſenſe.

ALmighty God, thou art the Creator, and the Lord of all. Thou art the Soveraign Majeſty whom wee have offended. Thou art our merciful Father, who haſt given us thy Son to reconcile us to thy ſelf; who hath ratified the New Teſtament and Covenant of Grace with his moſt precious blood, and hath inſtituted this Holy Sacrament to bee Celebrated in memorial of him, till his coming. Sanctifie theſe thy Creatures of bread and wine, which according to thy will, wee ſet apart to this holy uſe, that they may bee Sacramentally, the Body and Blood of thy Son Jeſus Chriſt. And through his ſacrifice and interceſſion give us the pardon of all our ſins and bee reconciled to us, and nouriſh us by the body and blood of Chriſt to Everlaſting life. And to that end give us thy quickning ſpirit to ſhew Chriſt to our beleeving ſouls, that is here repreſented to our ſenſes. Let him ſoften our hearts and humble us for our ſins, and cauſe us to feed on Chriſt by Faith; Let him ſhed abroad thy love upon our hearts, and draw them on in love to thee, and fill us with Holy Joy and thankfulneſs, and fervent love to one another, let him comfort us by witneſſing that wee are thy Children, and confirm us for New obedience, and be the Earneſt of our Inheritance, and ſeal us up to life Everlaſting, through Jeſus Chriſt our Lord and Saviour, Amen.

Let it bee left to the Miniſters diſcretion, whether to deliver the Bread and Wine to the People (at the Table) onely in General, each one taking it, and applying it to themſelves; or to deliver it in General to ſo many as are in each particular form; or to put it into every perſons hand: As alſo at what ſeaſon to take the Contribution

Contribution for the Poor. And let none of the people be forced to sit, stand, or kneel in the Act of Receiving, whose Judgement is against it.

The Participation being ended, let the Minister pray thus, or to this sense.

Most Glorious God, how wonderful is thy power, and wisdome, thy Holiness and Justice, thy love and mercy in this work of our Redemption, by the Incarnation, life, death, resurrection, intercession, and dominion of thy Son! No power or wisdome in Heaven or Earth, could have delivered us but thine. The Angels desire to pry into this Mystery, the Heavenly Host do celebrate it with praises, saying, Glory be to God in the Highest; On Earth peace; God will towards men. The whole Creation shall proclaim thy Praises, Blessing, Honour, Glorie and power be unto him that sitteth upon the Throne, and unto the Lamb for ever and ever. Worthy is the Lamb that was slain to receive Power, and Honour, and Glory, for he hath redeemed us to God by his blood, and made us Kings, and Priests unto our God. Where sin abounded, Grace hath abounded much more. And hast thou indeed forgiven us so great a debt, by so precious a Ransome? Wilt thou indeed give us to reign with Christ in Glory, and see thy face, and love thee, and be beloved of thee for ever? Yea, Lord thou hast forgiven us, and thou wilt glorifie us, for thou art faithful that hast promised. With the blood of thy Son, with the Sacrament, and with thy spirit, thou hast sealed up to us these precious promises. And shall we not love thee, that hast thus loved us? Shall we not love thy Servants, and forgive our Neighbours their little debt? After all this shall we again forsake thee, and deal falsly in thy Covenant? God forbid; O set our affections on the things above, where Christ sitteth at thy right hand. Let us no more minde Earthly things, but let our Conversation be in Heaven, from whence we expect our Saviour to come and change us into the likeness of his glory. Teach us to do thy will, O God, and to follow him, who is the Author of Eternal Salvation, to all them that do obey him. Order our steps by thy word, and let not any iniquity have dominion over us. Let us not henceforth live unto our selves, but unto him who died for us and

Rom. 1 4. 1 Cor. 1. 24. Eph. 3. 10 Rom. 3. 22. 26. Tit. 3. 4. Rom. 5. 6. Act. 4. 12. 1 Pet. 1. 12. Luk. 2. 13, 14. Rev. 5. 12, 13. 9. 10. Rom. 5. 20. 1 Pet. 1, 19. Mat. 18. 32. 33. Rev. 3. 21. & 22. 4. Rom. 8. 38, 39. Heb. 10. 23. 2 Pet. 1. 4. Heb. 9. 15. Eph. 4. 30. Luk. 7. 47. Mat. 18. 33. 1 Joh. 4. 11. Ezr. 9. 13, 14. Psa. 44. 17. Rom. 6. 1, 2. Col. 3. . . Phil. 3. 18, 19, 20, 21. Psa. 143. 10. Heb. 5. 9. Psa. 119. 133. 2 Cor. 5. 15. Eph. 1. 11. Mat. 5. 16. 2 Cor. 1. 12. Psa. 119. 5. Luk. 22. 31. 1 Per. 5. 8, 10 Eph. 6, 11. Rom. 16. 20. 1 Cor. 6. 20.

and rose again. Let us have no fellowship with the unfruitfull works of darkness, but reprove them. And let our light so shine before men, that they may glorifie thee. In Simplicity, and Godly Sincerity, and not in Fleshly wisdome, let us have our Conversation in the world. O that our waies were so directed that wee might keep thy statutes! Though Satan will bee desirous again to sift us, and seek as a roaring Lion to devour, strengthen us to stand against his Wiles, and shortly bruise him under our feet. Accept us, O Lord, who resign our selves unto thee, as thine own; and with our thanks and praise, present our selves, a living Sacrifice to bee acceptable through Christ. Useful for thine honour. Being made free from sin, and become thy Servants, let us have our fruit unto Holiness, and the End Everlasting Life. Through Jesus Christ our Lord and Saviour. Amen.

Rom. 12. 1. 2 Tim. 2. 21 Rom. 6. 22.

Next addthis, or some such Exhortation, if there bee time.

DEar Brethren, wee have been here feasted with the Son of God at his Table, upon his Flesh and Blood, in preparation for the Feast of Endless Glory. You have seen here represented, what sin deserveth, what Christ suffered, what wonderful Love the God of infinite Goodness hath expressed to us. You have had Communion with the Saints, you have renewed your Covenant of Faith, and thankful Obedience unto Christ; You have received his renewed Covenant of Pardon, Grace and Glory unto you. O carry hence the lively sense of these great and excellent things upon your hearts: You came not onely to receive the mercy of an hour onely, but that which may spring up to Endless Joy: You came not onely to do the duty of an hour, but to promise that which you must perform, while you live on Earth. Remember daily, especially when temptations to unbeleef, and sinful heavines assault you, what pledges of Love you here received; Remember daily, especially when the Flesh, the Devil, or the World, would draw your hearts again from God, and temptations to sin are laid before you; what bonds God, and your own consent have laid upon you. If you are Penitent Beleevers, you are now forgiven, and washed in the Blood of Christ. O go your way, and sin no more. No more through wilfulness, and strive against you sins of weakness. Wallow no more in the mire, and return not to your vomit. Let the exceeding Love of Christ constrain

you, having ſuch Promiſes, to cleanſe your ſelves from all Filthineſs of Fleſh and Spirit, perfecting Holineſs in the fear of God: And as a Choſen Generation, a Royal Prieſthood, an Holy Nation, a Peculiar People, to bee Zealous of good works, and ſhew forth the Praiſes of him that hath called you.

Next ſing ſome part of the Hymn in meeter, or ſome other fit Pſalm of Praiſe (as the 23. 116. or 103. or 100, &c.) And conclude with this or the like Bleſſing.

NOw the God of Peace, which brought again from the dead our Lord Jeſus Chriſt, that great Shepherd of the Sheep, through the Blood of the Everlaſting Covenant, make you perfect in every good work, to do his Will, working in you that which is well-pleaſing in his ſight, through Jeſus Chriſt, to whom bee Glory for ever and ever, Amen.

THE
Celebration of the Sacrament of Baptiſm.

LEt no Miniſter, that is therein unſatisfied, be forced againſt his Judgement, to baptize the Childe of open Atheiſts, Idolaters, or Infidels, or that are unbaptized themſelves, or of ſuch as do not competently underſtand the Eſſentials of Chriſtianity (what it is to be a Chriſtian) and the Eſſentials of Baptiſm, nor of ſuch as never ſince they were baptized did perſonally own their Baptiſmal Covenant, by a credible Profeſſion of Faith and Obedience, received and approved by ſome Paſtor of the Church, as before Confirmation is required, and in His Majeſties Declaration. Nor yet the Childe of Parents juſtly excommunicate, or that live in any notorious, ſcandalous ſin, or have lately committed ſuch a ſin (as if the Childe be gotten in Adultery or Fornication) and being juſtly convict of it, refuſeth penitently to confeſs it, and promiſe Reformation. But if either of the Parents bee duly qualified, and preſent the Childe to bee baptized (or another for them in caſe they cannot bee preſent) the Childe is to bee received unto Baptiſm.

And

And if both the natural Parents are Infidels, Excommunicate, or otherwiſe unqualified, yet if any become the Pro-parents and owners of the Childe, and undertake to educate it in the Faith of Chriſt, and Fear of God, and ſo preſent it to bee baptized; let it bee done by a Miniſter, whoſe judgement doth approve it, but let no Miniſter be forced to it againſt his judgement. Let the Parents or owners come to the Miniſter at ſome convenient time the week before, and acquaint him when they intend to offer their Childe to Baptiſm, and give an account of their fore-ſaid capacity, and receive his further Miniſterial Aſſiſtance for the fuller underſtanding of the uſe and benefits of the Sacrament, and their own duty: The Font is to bee placed to the greateſt conveniency of the Miniſter and People. The Childe, or Children being there preſented, the Miniſter may begin with this or the like ſpeech directed to the Parent, or Parents (that preſenteth it.)

THat you may perform this ſervice to God with underſtanding, you muſt know, that God having made man in his own Image, to love, and ſerve him, our firſt Parents wilfully corrupted themſelves by ſin, and became the Children of Death, and the Captives of Satan, who had overcome them by his temptation; And as by one man ſin entred into the World, and death by ſin, ſo death paſſed upon all, for that all have ſinned, and come ſhort of the Glory of God. Wee are conceived in ſin, and are by nature children of wrath. For who can bring a clean thing out of an unclean. By the offence of one, Judgement came upon all men to condemnation. But the infinite Wiſdome and Love of the Father hath ſent his Son to bee the Saviour of the World. The Word was made Fleſh, and dwelt on Earth, and overcame the Devil and the World; Fulfilled all Righteouſneſs, and ſuffered for our ſins upon the Croſs, and roſe again, and reigneth in Glory, and will come again, and judge the World in Righteouſneſs; In him God hath made and offered to the World a Covenant of Grace, and in it the Pardon of ſin to all true Penitent Beleevers; and power to bee the Sons of God, and Heirs of Heaven; This Covenant is extended to the ſeed alſo of the Faithful, to give them the benefits ſuitable to their age, the Parents dedicating them unto God, and entring them into the Covenant, and ſo God in Chriſt will bee their God, and number them with his People.

This Covenant is to be ſolemnly entred into by Baptiſm (which

is a holy Sacrament inſtituted by Chriſt, in which a perſon profeſſing the Chriſtian Faith (or the Infant of ſuch) is baptized in water into the Name of the Father, the Son, and Holy Ghoſt, in ſignification and ſolemnization of the holy Covenant, in which as a Penitent Beleever (or the ſeed of ſuch) hee giveth up himſelf (or is by the Parent given up) to God the Father, Son, and Holy Ghoſt, from henceforth (or from the time of natural capacity) to beleeve in, love, and fear this Bleſſed Trinity, againſt the Fleſh, the Devil, and the World; and this eſpecially on the account of Redemption, and is ſolemnly entred a Viſible Member of Chriſt, and his Church; a Childe of God, and an Heir of Heaven] How great now is the Mercy, and how great the Duty that is before you? Is it a ſmall Mercy for this Childe to bee accepted into the Covenant of God, and waſhed from its Original ſin, in the Blood of Chriſt, which is ſignified and ſealed by this Sacramental waſhing in water, to be accepted as a Member of Chriſt, and of his Church, where hee vouchſafeth his Protection and Proviſion, and the Means and Spirit of Grace, and the renewed pardon of ſin upon Repentance, and for you to ſee this happineſs of your Childe! The duty on your part, is, firſt to ſee that you are ſtedfaſt in the Faith and Covenant of Chriſt, that you periſh not your ſelf, and that your Childe is indeed the Childe of a Beleever; And then you are beleevingly and thankfully to dedicate your Childe to God, and to enter it into the Covenant in which you ſtand. And you muſt know, that your Faith, and Conſent, and Dedication will ſuffice for your Children no longer than till they come to age themſelves, and then they muſt own their Baptiſmal Covenant, and perſonally renew it, and conſent, and give up themſelves to God, or elſe they will not bee owned by Chriſt. You muſt therefore acquaint them with the Doctrine of the Goſpel, as they grow up, and with the Covenant now made, and bring them up in the fear of the Lord. And when they are actually penitent Beleevers, they muſt preſent themſelves to the Paſtors of the Church to bee approved, and received into the Communion of the Adult Beleevers.

If the Perſons bee before well inſtructed in the nature of Baptiſm, and Time require Brevity; the Miniſter may omit the firſt part of this ſpeech, and begin at the deſcription of Baptiſm, or after it. If there bee need of ſatisfying the People of the duty of Baptizing Infants, the Miniſter may here do it; otherwiſe let the Queſtions here immediately follow.

The

The Miniſter ſhall here ſay to the Parent, and the Parent anſwer as followeth.

IT being the Faithful, and their ſeed, to whom the Promiſes are made; And no man will ſincerely dedicate his Childe to that God that hee beleeveth not in himſelf; I therefore require you to make Profeſſion of your own Faith.

Queſt. *Do you beleeve in God the Father Almighty, &c?*

Anſw. All this I do unfeignedly beleeve.

Queſt. *Do you repent of your ſins, and renounce the Fleſh, the Devil, and the World, and conſent to the Covenant of Grace, giving up your ſelf to God the Father, Son, and Holy Ghoſt, as your Creator, and Reconciled Father, your Redeemer, and your Sanctifier?*

Anſ. I do.

[Or thus rather, if the Parent bee fit to utter his own Faith.]

Queſt. *Do you remain ſtedfaſt in the Covenant, which you made in Baptiſm your ſelf?*

Anſ. Repenting of my ſins, I do renounce the Fleſh, the Devil, and the World, and I give up my ſelf to God the Father, Son, and Holy Ghoſt, my Creator, and Reconciled Father, my Redeemer, and my Sanctifier.]

Queſt. *Do you preſent and dedicate this Childe unto God, to bee baptized into this Faith, and ſolemnly ingaged in this Covenant unto God the Father, Son, and Holy Ghoſt, againſt the Fleſh, the Devil, and the World?*

Anſ. It is my deſire (or) I do preſent and dedicate him for this end.

Queſt. *Do you here ſolemnly promiſe, that if God continue it with you, till it bee capable of Inſtructions, you will faithfully indeavour to acquaint this Childe with the Covenant in which hee was here by you ingaged and to inſtruct and exhort him to perform this Covenant, as ever hee looks for the bleſſings of it, or to eſcape the curſes and wrath of God: that is, That hee renounce the Fleſh, the World, and the Devil, and live not after them; And that hee beleeve in this One God, in Three Perſons, the Father, Son, and Holy Ghoſt, his Creator, Redeemer, and Sanctifier; That hee reſign himſelf to him as his abſolute Owner, and obey him as his Supream Governour, and love him as his moſt gracious Father, hoping to injoy him as his Felicity in Endleſs Glory.*

Anſ. I will faithfully indeavour it.

Queſt. *Will you to this end faithfully endeavour to cauſe him to learn the Articles of the Chriſtian Faith, the Lords Prayer, and the ten Commandements, and to read, or hear the holy Scriptures, and to attend on the Publick Preaching of Gods Word? Will you endeavour by your own Teaching, and Example, and Reſtraint, to keep him from wickedneſs, and train him up in a holy life?*

Anſw. I will faithfully endeavour it by the help of God.

Then let the Miniſter pray thus, or to this ſenſe.

Rom.5.12. Eph.2.3.Joh.3. 16.Gen.3.15. Joh.4.42. Heb. 9.26.Rev.1.15. Rom.5.10. Tit. 3.5.Rom 16. 20.Heb 8.6. Mat 28.19,20. Gen.17.10,11. Ezek.20 37. Rom.6.3,4. Tit.3.5.1 Cor. 12.12. Gen.17. Rom.9.8.Act. 2 39.Mat.23. 37.Deut.39.10 11,12. Mat.19. 13,14.1Cor. 12.12,13.Rev. 1.5. Eph 5.26. Joh.11.52. Heb.2.13.Eph. 2.19.& 3.15. Zech. 9.11,15. 16.1Pet.5.7. 2Tim.4.18.

O Moſt merciful Father, by the firſt Adam, ſin entred into the world, and death by ſin, and wee are all by nature Children of Wrath; But thou haſt given thy only Son to bee the ſeed of the Woman, the Saviour of the World, the Captain of our Salvation, to put away ſin by the ſacrifice of himſelf, and to waſh us in his blood, and reconcile us unto thee, and to renew us by the Holy Ghoſt, and to bruiſe Satan under our feet: In him thou haſt eſtabliſhed the Covenant of grace, and haſt appointed this Holy Sacrament of Baptiſm for our ſolemn Entrance into the Bonds of the Covenants, and ſtating us in the bleſſings of it, which thou extendeſt to the faithful and their ſeed. Wee dedicate and offer this Childe to thee, to bee received into thy Covenant and Church. Wee beſeech thee to accept him as a member of thy Son, and waſh him in his blood from the guilt of Sin, as the Fleſh is waſhed by this water. Bee reconciled to him, and take him for thy Childe, renew him to the Image of thy Son, make him a fellow Citizen with the Saints, and one of thy Houſhold. Protect him and provide for him as thy own, and finally preſerve him to thy Heavenly Kingdome, through Jeſus Chriſt our Lord and Saviour. Amen.

Then the Miniſter ſhall ask of the Parent the name of the Childe to bee Baptized, and naming him, ſhall either dip him under the water, or elſe pour water upon his face, if hee cannot be ſafely or conveniently dipt, and ſhall uſe theſe words without Alteration.

I Baptiſe thee in the Name of the Father, and of the Son, and of the Holy Ghoſt.

And

And hee ſhall thus Declare.

THis Childe is now received by Chriſts appointment into his Church, and ſolemnly entred into the holy Covenant, and engaged if hee lives to the uſe of Reaſon, to riſe with Chriſt to newneſs of life, as being buried with him by Baptiſm, and to bear his Croſs, and confeſs Chriſt crucified, and faithfully to fight under his Banner againſt the Fleſh, the Devil, and the World, and to continue his Faithful Souldier and Servant to the death, that hee may receive the Crown of Life.

Then hee ſhall give Thanks and Pray.

WEe thank thée, moſt merciful Father, that when wée had broken thy Law, and were condemned by it, thou haſt given us a Saviour and life in him, and haſt extended thy Covenant of Grace to Beleevers, and to their ſeed, and haſt now received this Childe into thy Covenant, and Church as a member of Chriſt by this Sacrament of Regeneration. Wée beſeech thée, let him grow up in Holineſs, and when hee comes to years of diſcretion, let thy ſpirit reveal unto him, the myſteries of the Goſpel, and the riches of thy love in Jeſus Chriſt, and cauſe him to renew and perfoꝛm the covenant that hée hath now made, and to reſign himſelf, and all that hée hath entirely unto thée his Loꝛd, to bée ſubject and obedient to thée his Govеrnour, and to love thée his Father with all his heart, and ſoul, and might, and adhere unto thée and delight in thée as the Poꝛtion of his ſoul, deſiring and hoping to enjoy thée in everlaſting Gloꝛy. Save him from the Luſts and Allurements of the Fleſh, the temptations of the Devil, and the Baits of the pleaſure, pꝛofit and honour of the woꝛld, and from all the Coꝛruptions of his own heart, and all the hurtful violence of his Enemies. Kéep him in Communion with the Saints in the love and uſe of thy woꝛd and woꝛſhip. Let him deny himſelf and take up his Croſs and follow Chriſt the Captain of his Salvation, and bée faithful unto the death, and then receive the Crown of life, through Jeſus Chriſt our Saviour. Amen.

Rom. 5.12,18. Gal.3.13. 1 Joh.5.11. Act. 2.39. 1 Cor. 12. 12,13. Pſal.44. 3,4. 2 Cor.8 5. Pſa.119.94. Eph.5.24. Mat. 22.37. Deut.10 20,21. & 11.22 &30. Pſal.16.5 &37.4. Tit.1.2. & Tit.2.13. & 3. 7. 1 Joh.2.5,6,17 Gal.5.24 Mat. 6.13. Pſa.81.12 Jam.1.14 Luk. 1.71. 1 Cor.10. 16. 1 Joh.1.7. 2 Cor.6.14 Pſa 1.1,2. Joh.9.31 Luk.9.23. Heb. 2.10. Rev.2.10.

Then

Then uſe this Exhortation, or the like, to the Parents.

YOu that have devoted this Childe to God, and ingaged it in Covenant to him, muſt bee thankful for ſo great a mercy to the Childe, and muſt be faithful in performing what you have promiſed on your parts, in inſtructing and educating this Childe in the Faith and Fear of God, that hee may own and perform the Covenant now made, and receive all the Bleſſings which God hath promiſed. Hear what God hath made your duty, *Epheſ.* 6. 4. Fathers provoke not your Children to wrath, but bring them up in the nurture and admonition of the Lord. *Prov.* 22. 6. Train up a childe in the way hee ſhould go, and when he is old he will not depart from it. *Prov.* 29. 15. The Rod and Reproof give Wiſdome, but a Childe left to himſelf bringeth his Mother to ſhame. *Deut.* 6. 5, 6, 7. Thou ſhalt love thy Lord thy God with all thy heart, and with all thy ſoul, and with all thy might, and theſe words which I command thee this day, ſhall bee in thy heart, and thou ſhalt teach them diligently unto thy Children, and thou ſhalt talk of them when thou ſitteſt in the houſe, and when thou walkeſt by the way, and when thou lyeſt down, and when thou riſeſt up. *Joſhuah* ſaith, *Joſh.* 24. 15. As for mee and my houſe, wee will ſerve the Lord. And *Paul* ſaith of *Timothy*, 2 *Tim.* 3. 15. From a Childe thou haſt known the Holy Scriptures, which are able to make thee wiſe unto Salvation, through Faith which is in Chriſt Jeſus.

Then ſay to the People thus, or to this ſenſe.

YOu have heard Beloved, how great a dignity we were advanced to in our Baptiſm, to how great duty wee are all ingaged. O ſearch and try, whether you have kept or broken the Covenant which you made, and have lived according to the dignity of your Calling. And if any of you bee Atheiſts, Unbeleevers, or Ungodly, and love not God above all, and neglect Chriſt and his Salvation, and are yet unſanctified, and live after the Fleſh, the Devil, and the World, which you here renounced; As you love your ſouls, bewail your perfidious Covenant-breaking with God. Truſt not the water of Baptiſm alone; if you are not born again of the Spirit alſo, you cannot enter into the Kingdome of God, *Joh.* 3. 5, 6. Baptiſm will not ſave you, if you have not the anſwer of a good conſcience unto God,

God, 1 *Pet.* 3. 21. If any man have not the Spirit of Christ, the ſame is none of his, *Rom.* 8. 9. Much leſs thoſe wretches that hate Sanctification, and deſpiſe and ſcorn a holy life, when they were by Baptiſm engaged to the Holy Ghoſt the Sanctifier; Can you think to bee ſaved by the Covenant, which you keep not? O no! your perfidiouſneſs aggravateth your ſin and miſery, *Eccleſ.* 5.4, 5. When thou voweſt a vow to God, defer not to pay it, for hee hath no pleaſure in Fools: Pay that which thou haſt vowed; better it is that thou ſhouldeſt not vow, than that thou ſhouldeſt vow and not pay. O bleſs the Lord, that it is a Covenant of ſuch Grace which is tendred to you, that yet upon true Repentance and Converſion, even your Covenant-breaking ſhall bee forgiven; And therefore penitently caſt down your ſelves before the Lord, and beleevingly caſt your ſelves on Chriſt, and yeeld to the teachings, and ſanctifying operations of the Holy Ghoſt, yet know the day of your Viſitation, and forſake the Fleſh, the Devil, and the World, and turn to God with all your hearts, and give up your ſelves intirely to your Creator, Redeemer, and Sanctifier, and hee will have mercy upon you, and will abundantly pardon you. But if you ſtill live after the Fleſh, you ſhall dye: And if you continue to neglect this great Salvation, there remaineth no more Sacrifice for ſin, but a certain fearful looking for of Judgement, and Fire, which ſhall devour the Adverſaries.

Let no Children bee privately baptized, nor any Miniſter forced to baptize them any where, beſides in the Publick Aſſembly, unleſs upon ſome ſpecial weighty cauſe, if there be occaſion for baptizing the Adult, let the Miniſter accordingly ſute his expreſſions.

Of Catechizing, and the Approbation of thoſe that are to bee admitted to the Lords Supper.

SEEing none can bee ſaved at years of diſcretion, that do not actually beleeve, and perſonally give up themſelves in Covenant to God the Father, Son, and Holy Ghoſt; Therefore a Pa-

rents muſt do their parts, ſo Miniſters muſt catechize the Ignorant; and Diligently labour to cauſe them both to learn the Form of wholſome words (even the Lords Prayer, and the ten Commandements, and ſome brief, yet full and ſound Catechiſm) and to underſtand the meaning of them, and to engage their hearts into the love of God, and a holy Obedience to his Laws.

To this end let the Miniſter either every Lords Day, before the Evening Prayers, or at ſome convenient hour, or on ſome other day of the week, as oft as hee can, examine publickly ſuch as are not admitted to the Lords Supper, and take an account of their learning, and underſtanding the Creed, the ten Commandements, the Lords Prayer, and the Catechiſm. And let him by queſtioning and explication, help them to underſtand them; And let ſuch of the ſeveral Families of the Pariſh come in their turns, when they are called by the Miniſter to bee thus Catechized. Alſo let the Miniſter either go to their houſes, or rather appoint the perſons aforeſaid in their courſes at a certain hour and place (in the Church, or any other fit place) to come to him for perſonal Inſtructions, where hee may confer with thoſe that are unmeet to bee catechized Publickly, or unwilling to ſubmit to it, and there with humble, prudent, ſerious Inſtruction and Exhortation, let him indeavour to acquaint them with the ſubſtance of Chriſtian-Faith and Duty, and to help them to make ſure their Calling and Election, and to prepare for Death and Judgement, and exhort them to love, and to good works, and warn them leſt they bee hardened through the deceitfulneſs of ſin. But let him not in publick or private meddle with Impertinencies, or ſpend the time about ſmaller matters, or ſingular Opinions, nor ſift people to know things unfit, or unneceſſary to bee diſcloſed, nor meddle with matters that do not concern him, as a Miniſter, to inquire after; But help them to learn, and underſtand, and practiſe the Chriſtian Religion expreſſed in the Catechiſm.

See the Rubrick for Catechiſm, and Confirmation in the Common-Prayer, and alſo His Majeſties Declaration concerning Eccleſiaſtical Affairs.

The Catechiſm.

LEt none be admitted by the Miniſter to the Sacrament of the Lords Supper, till they have at years of diſcretion underſtood the meaning of their Baptiſmal Covenant, and with their own mouths, and their own conſent openly before the Church, ratified and confirmed, and alſo promiſed, that by the Grace of God they will ever-

evermore endeavour themſelves faithfully to obſerve, and keep ſuch things as by their own mouth and confeſſion they have aſſented to; And ſo being inſtructed in the Chriſtian Religion, do openly make a credible Profeſſion of their own Faith, and promiſe to bee obedientt o the Will of God.

A Profeſſion is credible, when it is made underſtandingly, ſeriouſly, voluntarily, deliberately, and not nullified by contradiction in Word or Deed. And that Profeſſion is incredible, that is made ignorantly, ludicrouſly, forcedly, raſhly, or that is nullified by verbal or practical contradiction. And it muſt bee practice firſt, that muſt make words credible, when the perſon by perfidiouſneſs hath forfeited his Credit. It is not private perſons onely, but the Paſtors of the Church that muſt approve of this Profeſſion. Therefore before any are admitted to the Lords Supper, they ſhall give a good account of their Knowledge, Faith and Chriſtian Converſation, conformable thereunto unto the Paſtors of their reſpective Congregations, or elſe ſhall produce a certificate, that they have been approved or admitted to the Lords Supper in another Congregation, of which they were members, and that by an allowed Miniſter, upon ſuch approved Profeſſion as aforeſaid.

If the perſon bee able and willing, let him before the Congregation give the foreſaid account at large of his Knowledge, Faith and Obedience; But if through backwardneſs or diſability for publick ſpeech, hee ſhall refuſe it, let him make the ſame Profeſſion privately to the Miniſter, and own it in the Aſſembly, when the Miniſter ſhall declare it, and ask him whether hee owns it; But unleſs it bee in caſe of ſome extraordinary natural Imperfection, and diſability of utterance, let him at leaſt openly recite the Creed, and profeſs his conſent to the Covenant with God the Father, Son, and Holy Ghoſt.

Let the Miniſter of every Pariſh keep a double Regiſter; one of the Names of all that are there baptized, another of the Names of all that are approved upon their foreſaid credible Profeſſion, and ſo admitted into the number of Communicants, or that have a certificate of ſuch Approbation, regularly, elſewhere performed.

And if Confirmation bee continued, let His Majeſties Declaration bee obſerved, requiring [That Confirmation bee rightly and ſolemnly performed by the Information, and with the conſent of the Miniſter of the place.]

Let no Miniſter bee inforced to admit any himſelf to the Lords

Supper, who hath been clancularly and irregularly approved.

Thoſe that after this Approbation, prove ſcandalous offenders, ſhall not by the Miniſter be ſuffered to partake of the Lords Table, nnil they have openly declared themſelves to have truly repented, and amended their former naughty lives.

Of the Celebration of Matrimony.

BEfore the Solemnizing of Marriage between any Perſons, their purpoſe of marriage ſhall bee publiſhed by the Miniſter, three ſeveral Lords daies in the Congregation, at the place or places of their moſt uſual abode reſpectively. And of this Publication, the Miniſter who is to joyn them in marriage, ſhall have ſufficient Teſtimony before hee proceed to Solemnize the Marriage; The Parents conſent being firſt ſufficiently made known.

At the Celebration the Miniſter ſhall either by a Sermon, or other Exhortation, open to them the Inſtitution, Ends, and Uſe of Marriage, with the conjugal Duties which they are faithfully to perform to each other. And then ſhall demand of them whether it bee their deſire and purpoſe to bee joyned together in the Bond of the Marriage-Covenant, and if they anſwer affirmatively, hee ſhall ſay to them.

I require and charge you as you will anſwer at the dreadful day of Judgement (when the ſecrets of all hearts ſhall bee diſcloſed) that if either of you do know any Impediment by Precontract or otherwiſe, why you may not lawfully bee joyned together in marriage, you diſcover it and proceed not.

If no Impediment bee diſcovered by them or others, hee ſhall Proceed to Pray.

Gen 2.18. & 1. 28. Mal 2.15. 1 Cor. 7.14. 9. Heb. 13.4. Luk. 1.6.

MOſt merciful Father, who haſt ordained Marriage for mutual help, and for the increaſe of mankinde, with a legitimate Iſſue, and of the Church with a Holy ſeed, and for prevention of uncleanneſs: Bleſs thy own Ordinance to theſe perſons, that

that entring this ſtate of Marriage in thy fear, they may there intirely devote themſelves unto thee, and bee faithful in all conjugal Affections, and duties unto each other [and if thou bleſs them with Children] let them bee devoted unto thee, and accepted as thine own, and bleſſed with thy grace, and educated in thy fear. Subdue thoſe corruptions that would make their lives unholy or uncomfortable, and deliver them from temptations to impiety, worldlyneſs, unquietneſs, diſcontent or diſaffection to each other, or to any Unfaithfulneſs to thee or to each other; make them mutt helps to each other in thy fear, and in the lawful management of the affairs of this World. Let them not hinder, but provoke one another to love, and good to works, and foreſeeing the day of their ſeparation by death, let them ſpend their daies in a Holy Preparation; and live here together as the Heirs of life, that muſt rejoyce at the great marriage day of the Lamb, and live for ever with Chriſt and all the Holy Angels and Saints in the preſence of thy glory. Amen.

If they bee young, it may bee ſaid, Bleſs them with Children, and let them bee devoted, &c.

Eph.5.22 &c. Mal.2.15,16. Pſal.127.3. Mat.19.13,14. Deut.29.11,12 Ezek.16.8. Pro.20.7. Eph. 6.4. 1Pet.3.1, 7. 1 Tim.3.11. & 5.13,14. 1 Cor.7.5,29. Gen.2.18.Pro. 5.18.Heb.10. 16 1Cor.7.29. Luk.12.40. 1Pet.3.7. Rev.19.7. Joh.17.24.

The Woman if ſhee bee under Parents or Governours, being by one of them, or ſome deputed by them given to bee married, the Man with his Right hand ſhall take the Woman by the Right hand, and ſhall ſay.

I A. do take thee B. to bee my Married Wife, and do promiſe and Covenant in the preſence of God, and before this Congregation, to bee a loving and faithful Husband to thee, till God ſhall ſeparate us by death.

Then the Woman ſhall take the Man by the Right hand, with her Right hand, and ſay.

I B. do take thee A. to bee my Married Husband, and I do promiſe and Covenant in the preſence of God, and before this Congregation to bee a loving, obedient, and faithful Wife unto thee, till God ſhall ſeparate us by death.

Then let the Miniſter ſay.

Theſe two perſons A. and B. being lawfully married accord-

ing to Gods Ordinance, I do pronounce them, Husband and Wife. And thoſe, whom God hath conjoyned, let no man put aſunder.

Next hee may read the duty of Husbands and Wives out of *Epheſ.* 5. 2. *Coll.* 4. 2. 1 *Pet.* 3. and *Pſalm.* 128. or ſome other Pertinent Pſalm may bee ſaid or ſung; And let the Miniſter exhort them to their ſeveral duties, and then Pray.

Gen. 28. 3. Tit. 1. 15. 1 Tim. 4. 5. 1 Cor. 10. 31. 1 Theſ. 3. 12. Eph. 5. 25. Gal. 5. 22. Rom. 8. 1. 13. Gal. 6. 8.

MOſt merciful Father, let thy Bleſſings reſt upon theſe Perſons, now joyned in lawful Marriage, Sanctify them and their Converſations, their Family, Eſtates, and Affairs unto thy Glory. Furniſh them with love to thee and to each other, with meekneſs, patience, and contentedneſs. Let them not live unto the Fleſh, but unto the ſpirit, that of the ſpirit they may reap Everlaſting Life, through Jeſus Chriſt our Lord and Saviour. Amen.

Then let him Conclude with a Benediction.

GOd Almighty, the Creator, Redeemer, and Sanctifier, bleſs you in your Souls and Bodies, Family and Affairs, and preſerve you to his Heavenly Kingdome. Amen.

The Viſitation of the Sick, and their Communion.

THe Viſitation of the Sick being a private duty, and no part of the Publick Liturgy of the Church, and the caſe of the Sick being ſo exceeding various, as to ſoul and body, and it being requiſite that Miniſters bee able to ſuit their Exhortations and Prayers to the Condition of the Sick, let the words of ſuch Exhortations and Prayers bee left to their Prudence.

So urgent is the neceſſity of the Sick, and ſo ſeaſonable and advantagious the opportunity, that Miniſters may not negligently

gently over-paſs them, but in love and tenderneſs inſtruct them according to their ſeveral Conditions; Endeavouring the Converſion of the ungodly, the ſtrengthening of the weak, and comforting ſuch as need Conſolation, directing them how to improve their afflictions, and helping them to bee ſenſible of the evil of ſin, the negligences and miſcarriages of their lives, the vanity of the World, their neceſſity of a Saviour, the ſufficiency of Chriſt, the Certainty and Excellency of the Everlaſting Glory; Exhorting them to repentance and to faith in Chriſt, and to ſet their affections on the things above; And (if they are penitent beleevers) comfortably to hope for the Kingdome which God hath promiſed to them that love him, committing their ſouls to their Redeemer, and quietly reſting in the will, and love, and promiſes of God; Reſolving if God ſhall recover them to health, to redeem the time, and live the reſt of their lives unto his glory. And being willing, if it bee their appointed time, to depart and bee with Chriſt; and they muſt bee exhorted to forgive ſuch as have wronged them, and to bee reconciled to thoſe with whom they have been at variance, and to make a pious, juſt, and charitable diſpoſal of their Worldly Eſtates.

The Order for Solemnizing the Burial of the Dead.

IT is agreeable to nature and Religion, that the Burial of Chriſtians bee ſolemnly and decently performed, as to the caſes; Whether the Corps ſhall bee carried firſt into the Church, that is to bee buried in the Churchyard? And whether it ſhall bee buried before the Sermon, Reading, or Prayer, or after, or in the midſt of the reading, or whether any Prayer ſhall bee made at the grave, for the living, Let no Chriſtians uncharitably judge one another about theſe things, let no people keep up groundleſs uſages, that being ſuſpicious, grieve their Miniſter and offend their Brethren. Let no Miniſter that ſcrupleth the ſatisfying of peoples ungrounded deſires in ſuch things

things, bee forced to do it againſt his Conſcience, and let Miniſters that do uſe any of theſe Cuſtomes or Ceremonies, have liberty, when they ſuſpect that the people deſire them upon ſome Error, to profeſs againſt that Error, and teach the people better.

Whether the Miniſter come with the Company that brings the Corps from the houſe; or whether hee meet them, or receive them at the burial place, is to bee left to his own diſcretion. But while hee is with them, let him gravely diſcourſe of mans Mortality, and the uſeful truths and duties thence to bee inferred: And either at the Grave, or in the Reading place, or Pulpit, by way of Sermon, according to his diſcretion. Let him (at leaſt if it bee deſired) inſtruct and exhort the people concerning death, and the life to come, and their neceſſary preparation. Seeing the ſpectacle of Mortality, and the ſeaſon of mourning, do tend to prepare men for a ſober conſiderate entertainment of ſuch Inſtructions, and hee may read ſuch Scriptures as may minde them of Death, Reſurrection, and Eternal life, as 1 *Cor.* 15. or from *verſ.* 10. to the end, And *Job* 1. 21. *&* 19. 25, 26, 27. *John* 11. 25, 26. *&* 5. 28, 29. And his Prayer ſhall bee ſuited to the occaſion.

When ever the Rain, Snow, or Coldneſs of the ſeaſon, make it unhealthful to the Miniſter or People to ſtand out of doors, at leaſt then, let the Reading, Exhortation, and Prayers, bee uſed within the Church.

Of Extraordinary Daies of Humiliation, and Thanksgiving, and Anniverſary Feſtivals.

WHen great afflictions lye upon the Church, or any ſpecial part or members of it, or when any great ſins have been Committed among them, it is meet that in publick, by faſting and prayer, wee humble our ſelves before the Lord, for the averting of his diſpleaſure.

diſpleaſure; and on ſuch occaſions it is the Paſtors duty to confeſs his own, and the peoples ſins, with Penitence, and tenderneſs of heart, and by his Doctrine and Exhortation, to Endeavour effectually to bring the People to the ſight and ſenſe of their ſin, and the deſerts of it, and to a firm Reſolution of better obedience for the time to come, being importunate with God in Prayer for pardon and renewed grace.

Upon the receipt of great and extraordinary mercies, the Church (having opportunity) is to Aſſemble for publick Thankſgiving unto God, and the Miniſter to ſtirre up the people to a lively ſenſe of the greatneſs of thoſe mercies, and joyfully to Celebrate the praiſes of God, the Author of them. And it is not unmeet in theſe daies to expreſs our joy in Feaſting and outward ſignes of Mirth, provided they bee uſed moderately, ſpiritually, and inoffenſively, and not to gratifie our ſenſual deſires, and that wee releeve the poor in their neceſſities (which alſo on daies of Humiliation and other ſeaſons, wee muſt not forget.) The occaſions of ſuch daies of Humiliation and Thankſgiving being ſo various, as cannot bee well ſuited by any ſtanding forms, the Miniſter is to apply himſelf to the reſpective duties, ſuitable to the particular occaſions.

Though it bee not unlawful or unmeet to keep Anniverſary Commemoration by Feſtivals, of ſome great and notable mercies, to the Church or State, the memory whereof ſhould bee tranſmitted to poſterity; nor to give any perſons their due honour who have been the Inſtruments thereof; yet becauſe the Feſtivals of the Churches Inſtitution now obſerved, are much abuſed, and many ſober Godly perſons, Miniſters, and others, are unſatisfied of the Lawfulneſs of the Celebrating them as Holy daies, let the abuſe bee reſtrained, and let not the Religious obſervation of thoſe daies by publick Worſhip, bee forced upon any that are thus unſatisfied, provided they forbear all offenſive behaviour thereupon.

Of Prayer and Thankſgiving, for Particular Members of the Church

BEſides the Petitions that are put up for all in ſuch diſtreſſes, in the General Prayer, it is meet that Perſons in dangerous

ſickneſs, or other great affliction of Body or minde; and Women that are neer the time of Childe-bearing, when they deſire it, ſhall bee particularly recommended to God in the Publick Prayers of the Church. Becauſe all the members conſtitute one body, and muſt have the ſame care one for another, as ſuffering all with one that ſuffereth, and rejoycing all with one that is honoured. And the effectual fervent prayer of the righteous, eſpecially of the whole Congregation, availeth much with God. But becauſe diſeaſes, diſtreſſes, and greif of minde, are ſo various that no forms that are Particular can ſuit them all; And becauſe every Miniſter ſhould bee able to ſuit his Prayers to ſuch various Neceſſities of the people: Wee deſire, that it may bee left to his diſcretion to pray for ſuch according to their ſeveral Caſes, before or after Sermon. But wee deſire that except in caſe of ſudden neceſſity, they may ſend in their Bills of Requeſt to him, the night before, that hee may conſider of their caſes, and may publiſh only ſuch, & in ſuch Expreſſions, as in prudence hee ſhall judge meet for the Ears of the Aſſembly.

In the more ordinary Caſes of perſons in ſickneſs, danger, and diſtreſs, and that are delivered from them, theſe following Prayers may bee uſed, or ſuch like.

A Prayer for the Sick, that is in hopes of Recovery.

Num.31.23. Luk.23.41. Lam.3.22. Ezra.9.13. Lam.3.32. 33. Ma.57.15,16, 17.Pſal.25.18. & 6.1. & 38.9. & 6.2,3,5. & 78.39.

MOſt merciful Father, Though our Sin doth finde us out, and wée are juſtly afflicted for our Tranſgreſſions, yet are wée not conſumed in thy wrath, but thou puniſheſt us leſs than our Iniquities do deſerve, though thou cauſeſt Griefe, yet wilt thou have compaſſion according to the multitude of thy mercies, for thou doſt not willingly afflict and grieve the children of men; Thou reviveſt the ſpirit of the humble, and the heart of the Contrite ones, for thou wilt not contend for ever, neither wilt thou bee alwaies wroth, for the ſpirit would fail before thée, and the ſoul which thou haſt made. Look down in tender mercy on the affliction of this thy Servant; O Lord rebuke him not in thy wrath, neither chaſten him in thy hot diſpleaſure. All his deſire is before thée, and his groaning is not hid from thée; Have mercy upon him O Lord for hée is weak. O Lord heal him, whoſe bones and ſoul is vexed. In death there is no remembrance of thée, In the grave who ſhall give thée thanks. Remember that wée

wée are but flesh, a Wind that passeth away and cometh not again, wilt thou break a leaf driven to and fro, and wilt thou pursue the dry stubble? Remember not the Iniquities of his youth, or his transgressions: look upon his Affliction, and his pain, and forgive all his sins. Though the sorrows of death do compass him about, yet if it bée for thy glory and his good recover him, and let him live and praise thy name. Rebuke his sickness, direct unto such means as thou wilt bless. In the time of his trouble wée call upon thée, do thou deliver him, and let him glorifie thée, however shew him the sin that doth offend thée, let him search and try his waies, and confess and turn from his Iniquity, and let it bée good for him that hée was afflicted. Let this bée the fruit of it to purge and take away his sin, That being chastened of the Lord, hée may not bée condemned with the world. And though chastisement for the present seemeth not to bée joyous, but grievous, yet afterwards let it yéeld the peaceable fruit of Righteousness to this thy Servant, that is exercised therein. In the mean time O Lord bée thou his Portion who art good to the Soul that séeketh thée, and waiteth for thée. Let him patiently and silently bear thy yoak, let him hope and quietly wait for thy salvation: Considering that thou wilt not cast off for ever, that thy anger is but for a moment, but in thy favour is Life. Weeping may endure for a night, but joy cometh in the morning: and that whom thou lovest, thou chastenest, and scourgest every son whom thou receivest; and that if hée indure Chastening thou dealest with him as a Son. If hée bée recovered, let him devote himself entirely to thy glory: That when thou hast put off his sackcloath and mourning, and girded him with gladness, hee may speak thy praise, and give thée thanks. If hée receive the sentence of death in himself, let it cause him to trust in thée that raisest the dead, knowing that as thou didst raise up the Lord Jesus, thou wilt raise him up also by Jesus: Therefore suffer not his hope to faint: but though his outward man perish, yet let his inward man bée renewed from day to day: and let him live by faith and look at the things which are not seen, even at the exceeding eternal weight of glory; Let him bée found in Christ, not having his own righteousness, but that which is of God by faith. Restrain the tempter, and deliver thy servant from the sinful fears of death, by Christ, who through death, destroyed the Devil that had the power of death; That hée may finde that death hath lost his sting, and Triumph over it by Faith in him, through

Job. 13. 25. Psal. 25. 7, 18. & 116. 3. Isa. 38. 16, 19. Psal. 119. 175. Luke 4. 39. Isa. 38. 21. Psa. 50. 15. Job. 10. 2. Psal. 139. 23. Lam. 3. 40. Psa. 119. 71.

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Isa. 27. 9. 1 Cor. 11. 32. Heb. 12. 11. Lam. 3. 24, 25, 26, 27, 31. Psa. 30. 5. Heb. 12. 6, 7. Isa. 38. 19, 20.

Psa. 116. 9. 12. &c. Psal. 30. 11. 12. 2 Cor. 1. 9.

& 4. 16.

& 5. 8.

Heb. 10 38.

2 Cor. 4. 14, 18

17.

Phil. 3. 9.

1 Cor. 10. 3.

Heb. 2. 14.

1 Cor. 15. 55.

Rom. 8. 37. Col. 3. 1. Joh. 29 17. & 14. 23. & 17. 26. & 17. 24. Phil. 1. 2. Pſal. 16. 11.

whom wée are made moze than Conquerers. That by faith and love, his ſoul may now aſcend with Chriſt, that aſcended unto his Father and our Father, and to his God and our God, and is gone to prepare a place foz us, and hath promiſed, that where hée is, there his ſervants ſhall bée alſo; That they may behold the glozy which thou haſt given him. Magnifie thy ſelf in his Body whether by life oz death, and ſafely bring him into thy glozious preſence where is fulneſs of Joy, and Everlaſting pleaſures, thzough Jeſus Chriſt our Life and Righteouſneſs. Amen.

A Prayer for Women drawing neer the time of Childe-bearing.

1 Tim. 2. 14. Gen. 3. 16. 1 Tim. 2. 15. 1 Sal. 46. 1. Pſa. 37. 3. Joh. 16. 22 Deut. 28. 4. 2 Cor. 1. 9, 11. 1 Sam. 2. & 1. 28.

MOſt merciful Father, who haſt juſtly Sentenced Woman that was firſt in the Tranſgreſſion, to great and multiplyed ſozrows, and particularly in ſozrow to bzing fozth Childzen; yet granteſt pzeſervation and relieſe, foz the pzopagation of Mankinde. Bée merciful to this thy ſervant, bée néer her with thy pzeſent help, in the néedful time of trouble, and though in Travel ſhée hath ſozrow, give her ſtrength to bzing fozth. Being delivered, let her remember no moze the Anguiſh, foz joy that a Childe is bozn into the Wozld. Bleſs her in the fruit of her body and being ſafely delivered, let her return thée hearty thanks, and devote it and the reſt of her life to thy ſervice, thzough Jeſus Chriſt our Saviour. Amen.

A Thankſgiving for thoſe that are reſtored, from Dangerous Sickneſs.

Pſa. 30. 2. & 3, 4. & 66. 20. & 30. 3. & 103. 3, 4. Iſa. 38. 10, 12. Jer. 26. 3. 13. Pſal. 103. 5. Iſa. 38. 11. 1 Sa. 2. 7. 13. Pſa. 3. 4, 5, & 106. 23. & 32. 6, 7. & 73, 26. & 73. 1. & 34 19. & 73. 19, 23

WE thank thée O Moſt Gzacious God, that thou haſt heard us when wée cryed unto thée, foz thy ſervant in his weakneſs and diſtreſs, that thou haſt not turned away our Pzayer, noz thy mercy from him, wée cryed to thée and thou haſt delivered and healed him, thou haſt bzought him from the grave, thou haſt kept him alive, that hée ſhould not go down into the Pit, thou haſt fozgiven his iniquity, and healed his diſeaſes thou haſt redeemed his life from deſtruction, and haſt crowned him with loving kindneſs, and tender mercies, thou haſt not depzived him of the reſidue of his years, thou haſt repented thée of the Evil: His Age is not departed: Thou haſt renewed his youth, and given him to ſée man, with the Inhabitants of the Wozld; And to ſée the Gwdneſs of the Lozd, in the land of the living, day and night thy

thy hand was heavy upon him, but thou hast turned away thy wrath, and hast forgiven the iniquity of his sin, for this every one that is godly shall pray unto thee in a time of trouble: Thou art a hiding place, thou preservest us from trouble, when our Flesh and our heart faileth us, thou art the strength of our heart, and our Portion for ever; indeed Lord thou art good unto thine Israel; Even to such as are clean of heart; many are the afflictions of the Righteous, but thou deliverest them out of all; Though all the day long they bee afflicted, and chastened every morning, yet are they continually with thee; Thou holdest them by the right hand, thou art a present help in trouble; when all the help of man is vain. Let thy servant love thee, because thou hast heard his voice and supplication, Let him offer unto thee, the sacrifice of thanksgiving; and pay his vowes to the most high; and take the Cup of Salvation, and call upon thee all his daies. let him bee wholly devoted to thy praise, and glorifie thee in Soul and Body, as being Thine, and seasonably depart in peace unto thy glory: through Jesus Christ our life, and righteousness. Amen.

Psa. 60. 11. & 46 1. Psa. 116. 1, 12, 18, 13, 14. Isa. 38. 20. 1 Cor. 6. 20. Luke 2. 29. 1 Cor. 1. 30.

A Thanksgiving, for the Deliverance of Women, in Childe-bearing.

WEE return thee thanks, Most Gracious God, That thou hast heard our Prayers for this thy hand-maid; and hast born her helpin the time of her necessity, and delivered her from her fears and sorrows: death and life are in thy power, thou killest and thou makest alive, thou bringest down to the grave, and thou bringest up; Thou makest the Barren to keep house, to bee a joyful Mother of Children. Wee thank thee, that thou hast given thy servant, to see the fruit of her Womb, and that thou hast brought her again to thy Holy assembly, to go with the multitude to thy house, and worship thee with the voyce of joy and praise, that shee may enter into thy gates with thanksgiving, and into thy Court with praise, and wee may all bee thankful to thee on her behalf, and speak good of thy Name; Thou art good O Lord to all, and thy tender mercies are over all thy works, thou preservest them that love thee; thou raisest up them that are bowed down;

Psa. 34. 3, 4. Rev. 1. 18. 1 Sam. 2. 6. Psa. 113. 9. & 117 3. & 42. 4. & 100. 4. & 145. 9. 20, 14. 19. Deut. 28. 8. Psa. 133. 3.

Iſa.44.3. Deut. 8.11.14. Pſal.116. Iſa. 33.20. Mal.2. 15.1 Cor.7.14. Eph.6.4. Deut 6. 6. Prov.3.33. Joſh.24.15. Zech.14.20,21 Pſa.91.4. 1 Joh.2. 15. Phil.3.1.18. 1 Cor.7.31,29, 30. Pſa.23.3,4, 6. Jude 24.

thou fulfilleſt the deſire of them that fear thée, thou alſo doſt hear their cry, and ſave them, command thy bleſſing yet upon thy ſervant and her off-ſpring; Let her not forget thée and thy mercies, but let her devote the life which thou haſt given her to thy ſervice, and educate her off-ſpring as a Holy ſeed, in the nurture and admonition of the Lord, and as thou haſt ſaid, that thy curſe is in the houſe of the wicked, but thou bleſſeſt the habitation of the juſt; let her, and her houſe ſerve thée, and let holineſs to the Lord bée written upon all wherewith thou bleſſeſt her; Let her make thée her refuge and habitation; Give her the ornament of a meek and quiet ſpirit, which in thy ſight is of great price, let her not love the world, nor minde Earthly things, but uſe the world as not abuſing of it; Seeing the time is ſhort, and the faſhion of this world paſſeth away; Reſtore her Soul, and lead her in the paths of righteouſneſs; though ſhée muſt walk through the valley of the ſhaddow of death, let her fear no evil; Let thy gwdneſs and mercy follow her all the daies of her life, and let her dwell for ever in thy Glorious preſence; Through Jeſus Chriſt our Lord and Saviour. Amen.

If the Childe bee dead, thoſe paſſages which imply its living muſt be omitted, and if the Woman bee ſuch as the Church hath cauſe to judge ungodly, the Thankſgiving muſt bee in words more agreeable to her condition, if any bee uſed.

Of Paſtoral Diſcipline, Publick Confeſſion, Abſolution, and Excluſion from the Holy Communion of the Church.

THe Recital of the Curſes are ſaid in the Book of Common Prayer, to bee inſtead of the godly diſcipline of the primitive Church, till it can bee reſtored again, which is much to bee wiſhed, which is the putting of notorious ſinners to open Penitence; His Majeſties Declaration concerning Eccleſiaſtical affairs, determineth that all publick diligence

diligence bee uſed for the inſtruction, and reformation of Scandalous offenders, whom the Miniſter ſhall not ſuffer to partake of the Lords Table, until they have openly declared themſelves to have truly repented and amended their former naughty lives, provided there bee place for due appeals to Superiour Powers.

And the law of Chriſt commandeth, if thy Brother treſpaſs againſt thee, go and tell him his faults between him and thee alone, if hee ſhall hear thee, thou haſt gained thy Brother, but if hee will not hear thee, then take to thee one or two more, that in the mouth of two or three witneſſes; every word may bee Eſtabliſhed, and if hee ſhall neglect to hear them, tell it unto the Church, but if hee ſhall neglect to hear the Church, let him bee unto thee as a Heathen man, or as a publican. *Mat.* 18. 15, 16, 17. And it is the office of the Paſtors of the ſeveral Congregations, not only to teach the people in General, and guide them in the Celebration of the publick Worſhip, but alſo to over-ſee them, and watch over each member of their flock particularly, to preſerve them from Errours, Hereſies, Diviſions, and other ſins, defending the truth, confuting gain-ſayers, and ſeducers, inſtructing the Ignorant, exciting the Negligent, incourageing the Deſpondent, comforting the Afflicted, confirming the weak, rebuking and admoniſhing the diſorderly and ſcandalous, and directing all according to their needs in the matters of their Salvation, and the people in ſuch needs ſhould have ordinary recourſe to them, as the officers of Chriſt, for guidance, and reſolution of their doubts, and for aſſiſtance in making their ſalvation ſure; and in proving, maintaining, or reſtoring the peace of their conſciences, and ſpiritual comfort.

If therefore any member of the Church bee a ſcandalous ſinner, and the Crime bee either notorious or fully proved, let the Paſtor admoniſh him, and ſet before him the particular command of God which hee tranſgreſſeth, the ſupream Authority of God which hee deſpiſeth, the promiſes and mercies, which hee treadeth under foot, and the curſe and dreadful condemnation, which hee draweth upon himſelf, let this bee done with great compaſſion and tender love to the offenders ſoul, and with gravity, reverent, and ſerious importunity, as beſeemeth men imployed on the behalf of God, for the ſaving of a ſoul, and yet with judgement, and cautelous prudence, not taking that for ſin which is no ſin, nor that for a groſs and ſcandalous ſin, which is but

but an ordinary humane frailty, not dealing as unreverently with a Superiour as with an inferiour, nor making that publick, which ſhould bee concealed, nor reproving before others, when it ſhould bee done more ſecretly, nor ſpeaking unſeaſonably, to thoſe who through drink or paſſion are incapable of the benefit, nor yet offending by baſhfulneſs or the fear of man, or lukewarmneſs, negligence, or ſlighting over great offences, on the other extream.

Prudence alſo requireth them to bee cautelous of over-medling, where the Magiſtrates honour, or concernment, or the Churches unity, or peace, or the reputation of others, or the intereſt of their Miniſtry requireth them to forbear.

Theſe Cautions obſerved, If the ſcandalous offenders continue impenitent, or unreformed, after due admonitions and patience, let the Paſtor in the Congregation when hee is preſent rebuke him before all, that the Church may ſufficiently diſown the Crime, and others may ſee the odiouſneſs & danger of the ſin. But let this alſo bee with the love, and ſeriouſneſs, and prudence, before mentioned.

If the offender in obſtinacy will not bee there, the Paſtor may open the crime before the Congregation; And preſent or abſent (in caſe hee remain impenitent) if the caſe will bear ſo long delay, it is convenient, that the Paſtor publickly pray for his conviction, and repentance, that hee may bee Saved.

And this hee may do one, or two, or three, or more daies, as the nature of the caſe, and prudence ſhall direct him.

If during theſe means for his Recovery (after the proof of the Crime) there bee a Communion of the Church in the Lords Supper, Let the Paſtor require him to forbear and not ſuffer him to partake of the Lords Table.

If yet the offender remain impenitent, let the Paſtor openly declare him unmeet for the Communion of the Church, and require him to abſtain from it, and require the Church to avoid Communion with him. And let him binde him by the denounciations of the threatings of God, againſt the impenitent.

But before this is done, let no neceſſary conſultation, with other Paſtors, or concurrence, of the Church bee neglected, And after let there bee place for due appeals, and let Miniſters conſent to give account when they are accuſed of Mal-adminiſtration.

But if after private Admonition (while the offence is ſuch, as requireth not publick confeſſion) the Sinner bee penitent, let the Miniſter privately apply to his Conſolation the promiſes of the Goſpel, with ſuch cautelous prudence as is moſt ſuitable to his condition,

And if hee repent not till after publick admonition, or that the ſcandall bee ſo great and notorious, as that a publick confeſſion is neceſſary, let him at a ſeaſonable time appointed by the Paſtor, with remorſe of conſcience, and true contrition, confeſs his ſin before the Congregation, and heartily lament it, and clear the honour of his Chriſtian profeſſion, which hee had ſtayned, and crave the prayers of the Church to God for pardon, and reconciliation through Chriſt, and alſo crave the Miniſterial Abſolution and reſtauration, to the Communion of the Church, and proteſs his reſolution to do ſo no more; but to live in new obedience to God, deſiring alſo their prayers for Corroborating and preſerving grace.

It is only a credible profeſſion of repentance, that is to bee accepted by the Church.

The foregoing Cautious muſt bee carefully obſerved in ſuch confeſſions, that they bee not made to the injuring of the Magiſtrate, or of the Church, or of the reputation of others, or of the Life, Eſtate, or Liberty of the offender, or to any other ſhame than is neceſſary to the manifeſting of his repentance, and the clearing of his Profeſſion, and the Righting of any that hee hath wronged, and the honour, and preſervation of the Church.

When hee hath made a credible profeſſion of repentance, It is the Paſtors duty, Miniſterially to declare him pardoned by Chriſt, but in conditional terms [If his repentance be ſincere] And to abſolve him from the cenſure of non Communion with the Church, if he was under ſuch a cenſure before his penitence, and to declare him meet for their Communion, and to encourage him to come, and require the Church to entertain him into their Communion with gladneſs, and not upbraid him with his fall, but rejoyce in his recovery, and endeavour his confirmation and preſervation for the time to come: And it is his duty accordingly to admit him to Communion, and theirs to have loving Communion with him: All which the penitent perſon, muſt beleevingly, lovingly, & joyfully receive. But if any, by Notorious perfidiouſneſs, or frequent Covenant breaking have forfeited the Credit

of their words, or have long continued in the ſin which they do confeſs, ſo that their forſaking it hath no proof; The Church then muſt have teſtimony of the Actual Reformation of ſuch as theſe, before they may take their Profeſſions and promiſes as credible; Yet here the difference of perſons and offences is ſo great; that this is to bee much left to the Prudence of Paſtors, that are preſent, and acquainted with the perſons, & Circumſtances of the Caſe. In the tranſacting of all this, theſe following Forms, to bee varied as the variety of Caſes do require, may bee made uſe of.

A Form of Publick Admonition to the Impenitent.

The ſin may be named and aggravated when it is Convenient.

A B. you are convict of groſs and ſcandalous ſin, you have been admoniſhed and intreated, to repent. The promiſes of mercies to the Penitent; and the threatnings of God againſt the Impenitent, have not been concealed from you; wee have waited in hope for your repentance, as having Compaſſion on your ſoul; and deſiring your Salvation; But wee muſt ſay with grief, you have hitherto diſappointed us; Wee are certain from the Word of God, that you muſt bee penitent, if ever you will bee pardoned, and that except you repent, you ſhall everlaſtingly periſh. *Luke.* 13. 3, 5. *Act.* 5. 31. *Luke* 12. 47. To acquaint you publickly with this, and yet here to offer you mercy from the Lord, is the next duty laid upon us for your recovery. O! blame us not, if knowing the terrours of the Lord, wee thus perſwade you, and are loath to leave you in the power of Satan, and loath to ſee you caſt out into perdition, and that your blood ſhould bee required at our hands, as not having diſcharged our duty to prevent it.

Bee it known unto you therefore, that it is the God of Heaven and Earth, the great, the jealous, and the terrible God, whoſe Lawes you have broken, and whoſe Authority you diſpiſe; you refuſe his government, who is coming with ten thouſands of his Saints, to execute judgement upon all, and to convince all that are ungodly of their ungodly Deeds, and ſpeeches, who hath told us that [evil ſhall not dwell with him] The Fooliſh ſhall not ſtand in his ſight; Hee

Hee hateth all workers of Iniquity (*Jude* 14, 15. *Pſalm.* 5. 4, 5.) *The ungodly ſhall not ſtand in judgement, nor ſinners in the Congregation of the Righteous* (Pſalm. 1. 5, 6.) God hath not made his Lawes in vain. Though the wicked contemn God, and ſay in their hearts, hee will not require it. (*Pſalm.* 10. 13.) Yet their damnation ſlumbereth not, they are reſerved to the day of judgement, to bee puniſhed (2 *Pet.* 2. 3, 9.) And hee ſeeth that their day is coming; (*Pſalm.* 37. 13.) If men cut off the lives of thoſe that break their laws, will God bee out-faced by the pride, and ſtubborneſs of ſinners? Hee will not; you ſhall know hee will not; Hee threatneth not in jeſt. Who hath hardened himſelf againſt him and hath proſpered (*Job.* 9. 4.) Are you not as chaffe and ſtubble, and is not our God a conſuming Fire (*Pſalm.* 1. 4. *Iſa.* 5. 24. *Heb.* 12. 19.) If Briers and Thorns bee ſet againſt him in Battel, will hee not go through them, and burn them up together (*Iſa.* 27. 4.) Can your heart endure, or your hands bee ſtrong in the day when God ſhall deal with you? It is the Lord that hath ſpoken it, and hee will do it. *Ezek.* 22. 14. What will you do, when you muſt bear with the pains of Hell from God, that now, can ſcarce endure to bee thus openly &plainly warned of it; If wee to pleaſe you ſhould bee ſilent and betray you, do you think the God of Heaven, will fear, or flatter you, or bee unjuſt to pleaſe a worm. *Do you provoke the Lord to Jealouſie, are you ſtronger than hee.* (1 Cor. 10. 22.) O man! for your ſouls ſake, let not Satan abuſe your underſtanding, and ſin befool you, muſt you not die? And doth not Judgement follow, when all ſecrets ſhall bee opened, and God will no more intreat you to confeſs. (*Heb.* 9. 7. *Matth.* 10. 26.) Behold the Judge ſtandeth at the door; (*Jam.* 5. 9.) will ſin goe then with you for as light a matter as it doth now? Will you then deny it, or will you ſtand to all the reaſonings, or excuſes, by which you would now extenuate or cover it? Will you defend it as your friend? and bee angry with Miniſters and Reprovers, as your Enemies. Or will you not mourn at laſt (with weeping and gnaſhing of teeth) *And ſay; How have I hated Inſtruction, and my heart deſpiſed Reproof? And have not obeyed the voyce of my Teachers, nor inclined mine Ear to them that Inſtructed mee.* (Pro. 5. 11, 12, 13. Mat. 13. 41. 50.) *O that you were wiſe, that you underſtood this, and that you would conſider your latter End.* (Deut. 32. 29.) beleeve Gods wrath before you feel it: bee convinced by the word and ſervants of the Lord, before you are confounded by the dreadfulneſs of his Majeſty; yet there is hope, but ſhortly there

will be none, if you now neglect it; yet if you confess and forsake your sins, you shall have mercy, but if you cover them, you shall not prosper. (*Prov.* 28. 13.) *And if being oft reproved, you harden your Neck: you shall suddenly bee destroyed, and that without remedy.* (Pro. 29. 1.) *Bee not deceived, God is not mocked: whatsoever you sow, that shall you also reap.* (Gal. 6. 7.) O man! you know not what it is to deal with an offended, and revenging God. Nor what it is to hear Christ say, depart from mee yee workers of Iniquity; I never knew you, depart from mee yee wicked into everlasting fire (*Matth.* 7. 23. and 25. 41.) You know not what it is to bee shut out of Heaven, and concluded under utter desperation, and in Hell to look back upon this obstinate Impenitence; and rejecting of the mercy that would have saved you; And there to have Conscience telling you for ever, what it is that you have done; Did you not know what this is, could you think a Penitent confessing, and forsaking your sin, to be a condition too hard for the preventing of such a Doleful state? O No! you know not what a case you are casting your immortal soul into. The Lord give you repentance. that you may never know it by experience. To prevent this, is our business with you: Wee delight not to displease or shame you. But God hath told us, [that if any do err from the truth, and one convert him, let him know, that hee which converteth the sinner from the errour of his way, shall save a soul from death, and shall hide a multitude of sins. *Jam.* 5. 20.] I do therefore by the Command, and in the name of Jesus Christ, require, and beseech you, that you do without any more delay, confess your sins and heartily bewail them; and beg pardon of them, and resolve and promise by the help of God to do so no more, And bless God that you have an advocate with the Father Jesus Christ the Righteous, whose blood will cleanse you from your sins; if you penitently confess them (1 *John* 1. 7, 9. and 2. 1, 2.) and that mercy may bee yet had on so easie terms. If you had any sense of your sin and misery, or any sense of the dishonour done to God, or of the wrong that you have done to others, and of the usefulness of your Penitent confession, and amendment, to the reparation of all these, you would cast your self in the dust in shame and grief before the Lord, and before the Church: To day therefore, if you will hear his voyce, harden not your heart, least God forsake you, and give you over unto your own hearts lust, to walk in your own counsels, and resolve in his wrath, you shall never enter into his rest; (*Psalm.* 95. 8. 12. and 81. 11. 12.) And then God and this Congregation will bee Witnesses that you were warned, and

your

your blood will bee upon your own head. But if in Penitent confeſſion, you fly to Chriſt, and loath your ſelf for your iniquities, and heartily forſake them, I have Authority to promiſe you free Forgiveneſs, and that your Iniquitie ſhall not bee your Ruine (*Luke* 24. 4. 7. *Ezek.* 18. 30, 31, 32.)

A Form of Confeſſion, to bee made before the Congregation

I do confeſs before God, and this Congregation, that I have greatly Sinned, * I have offended, and diſhonoured God, wronged the Church, and the Souls of others, I have deſerved to bee forſaken of the Lord, and caſt out of his preſence and the communion of Saints, into deſperation, and remedileſs miſery in Hell, I am no more worthy to bee called thy Son, or to have a name or place among thy Servants: I do here declare mine Iniquity, and am ſorry for my ſins; They are gone over my head as a heavy burden, they are too heavy for mee, they take hold upon mee, I am aſhamed, as unworthy to lock up towards heaven, but my hope is in the blood & grace of Chriſt, who made his life a Sacrifice for ſin, and came to ſeek and ſave that which was loſt; whoſe grace aboundeth, where ſin hath abounded. The Lord bee merciful to mee a ſinner: I humbly beg of the Congregation, that they will earneſtly pray, that God will waſh mee throughly from mine Iniquity, and cleanſe mee from my ſin, that hee will forgive them, and blot them out, and hide his Face from them, and remember them no more, that hee will not caſt mee away from his preſence, nor forſake mee as I have forſaken him, nor deal with mee according to my deſerts: But that hee will create in mee a Clean heart, and renew a right ſpirit in mee, and grant mee the joy of his Salvation; and I beg pardon of the Church, and all that I have wronged: and reſolve by the grace of God to do ſo no more; but to walk more watchfully as before the Lord, and I deſire all that are ungodly, that they think never the worſe of the Laws, or wayes, or ſervants of the Lord, for my miſdoings; For if I had been ruled by God, and by

Joſ. 7. 19. Pro. 28. 13. Pſal. 32. 5. Exo. 10. 16. Gal. 1. 13. 2 Chro. 15. 2. Gen. 4. 16. Pſa. 51. 11. Mat. 27. 5. Luk. 15. 21. Mat. 22. 8. Pſal. 38 18. 4 & 40. 12. Luk. 13. 13. 1 Tim. 1. 1. Heb. 9. 26. Luk. 19. 10. Rom. 5. 10. Jam. 5. 16. Pſa. 51. 2 1. 9. Heb. 8. 12. Mat. 51. 11, 27. & 9. & 103. 10. Pſal. 51. 10, 12. 2 Cor. 2, 7, 10. John 8. 11. Mar. 13 37. Pſal. 73. 1, 15 Eccle. 8. 12. 2 Chron. 20. 20. Jam. 1. 13, 14. Pſal. 5. 5. 1 Joh. 3. 4. Gal. 6. 1.

* Here the ſin muſt bee Named and aggravated, when by the Paſtor it is judged requiſite.

1 Cor. 10.11. 12.2 Sam.11.2. Gen.3.6.Mat. 26.41.75.Heb. 12. 28.1Cor.9. 25,26,27. 2Chron.25.16. Eph.3.16. John 5. 14.

his servants, I had never done, as I have done: There is nothing in Religion that befriendeth sin, there is nothing so contrary to it, as God and his Holy Laws, which I should have obeyed. Rather let all take warning by mee, and avoid temptations, and live not carelesly, and hearken not to the Inclinations, or Reasonings of the Flesh, nor trust not their weak and sinful hearts, but live in godly fear, and watchfulnels, and keep under the Flesh, and keep close to God, and hearken to the faithful Counsel of his servants, and Intreat your Prayers to God, that I may bee strengthened by his grace, that I may sin thus no more, least worse befal mee.

A Form of Prayer for a Sinner Impenitent, after Publick Admonition.

2 Cor.5.11. Mat.3.7. Prov.29.1. 1Cor. 10.22. Luke 23.24. Act.8.22.23. Act.11.18. 2Tim.2.25,26. Joh.12.40. 1Tim.4.2. Eph.4.15.Psal. 81.12.Rom.2. 4,&5,6.

MOst Gracious God, According to thy Command wee have warned this sinner, and told him of thy threatenings, and foretold him of thy certain terrible Judgements, that hee might fly from the wrath to come, but, alas, wee perceive not that hee repenteth, or relenteth, but hardeneth his heart against repent, as if hee were able to contend with thee, and overcome thy power; O let us prevail with thee for grace, that wee may prevail with him for Penitent confession and reformation, O Pitty a miserable sinner! miserable, as that hee laieth not to heart his misery, nor Pittieth himself. O save him from the Gall of Bitterness, and from the Bonds of his Iniquity: give him repentance unto life; that hee may recover himself out of the snare of the Devil, who is taken Captive by him at his Will. Give him not up to a blinde minde, to a seared conscience, a heart that is past feeling, nor to walk in his own counsels, and after his own lusts; Let him no longer despise the riches of thy Gadness, and forbearance and long-suffering, nor with a hardened impenitent heart, treasure up wrath, against the day of wrath and revelation of thy righteous Judgement, who wilt render to every man according to his Deeds, even to them that are contentious and obey not the truth, but obey unrighteousness, indignation, and wrath, Tribulation and anguish, upon every soul

ſoul of man that doeth evil. Let him bee ſure that the judgement of God is accoꝛding to truth, againſt them that commit ſuch things, and let him not think in his impenitency to eſcape thy judgement; O ſuffer him not, when hee heareth the threatnings of thy Woꝛd, to bleſs himſelf in his heart, and ſay, I ſhall have peace, though I walk in the Imaginations of my heart, and add ſin to ſin, leſt thy Anger and Jealouſie ſmoke againſt him, and thou wilt not ſpare him, but blot out his name from under Heaven, and all thy curſes lye upon him, and thou ſeparate him to Evil, even to the woꝛm that dyeth not, and to the fire that is not quenched. O ſave him from his ſins, from his Impenitency, and the Pꝛide and ſtubbornneſs of his heart; O ſave him from the Everlaſting Flames, and from thy wꝛath, which hee is the moꝛe in danger off; becauſe hee feeleth not, and feareth not his danger; Let him know how hard it is foꝛ him to kick againſt the Pꝛicks, and how woful to ſtꝛive againſt his maker, lay him at thy footſtool in ſackcloath, and aſhes, in tears, and lamentation, crying out, Woe unto mee that I have ſinned, and humbling his ſoul in true contrition, and loathing himſelf, and begging thy pardoning and healing grace, and begging the Pꝛayers and Communion of thy Church, and reſolving to ſin wilfully no moꝛe, but to live befoꝛe thee in uꝛightneſs, and obedience all his daies; O let us pꝛevail with thee foꝛ the Converſion of this Impenitent ſinner, and ſo foꝛ the ſaving of his ſoul from death, and the hiding, and pardoning of his ſins; that hee that is loſt may bee found, and hee that is dead may bee alive, and the Angels of Heaven, and wee thy unwoꝛthy ſervants here on Earth may rejoyce at his repenting, let us ſee him reſtoꝛed by thy grace, that wee may joyfully receive him into our Communion, and thou mayeſt receive him at laſt into thy Heavenly Kingdome, and Satan may bee diſappointed of his Pꝛey; foꝛ thy mercy ſake, through Jeſus Chꝛiſt our Loꝛd and only Saviour, Amen.

8, 9. 2, 3. Deut.29.19. 20 21. Mark 9.44. Math.1.21. Deut 9.17. 2 Cor. 6.2. Luk.19.41.42. Prov.28.14. Act. 9 5. Iſa. 45 9. Joel.2 1.2.3 Lam.5.16. Pſal.51. Jam. 5.20. Luk.32.10 Gal 6.1. Luke 15. 27. Ezek.33.14,16 2 Tim.2.26.

A Form of Rejection from the Communion of the Church

JEſus Chriſt, the King and Law giver of the Church hath commanded that [*If a Brother treſpaſs againſt us, wee go and tell him his* Luke 19.27. Mic.4.2.

Mat. 18. 15, 16. 1 Cor. 5. 11. Tit 3. 10. 2 Theſ. 3. 6, 14, 15. 2 Sam. 12. 14. Act. 8. 24. 2 Tim. 2. 25. 26. 1 Cor. 5. 13. Matth. 18. 18.

his fault betweene him and us alone, and if hee will not hear us, wee ſhall then take with us, one or two more, that in the mouth of two or three Witneſſes, every word may bee Eſtabliſhed; And if hee ſhall neglect to hear them, that hee tell it to the Church, and if hee neglect to hear the Church, that hee bee to us a Heathen Man, and a Publican. Matth. 18. 15, 16, 17.] *And that wee keep not company; if any that is called a Brother, bee a Fornicator, or Covetous, or an Idolater, or a Raylor, or a Drunkard, or an Extortioner, with ſuch a one, no not to eat.* 1 Cor 5. 11. And that wee withdraw our ſelves from every Brother, that walketh diſorderly, and note him, and have no company with him, that hee may bee aſhamed: 2 *Theſſ.* 3. 6. 14. According to theſe Laws of Chriſt, wee have admoniſhed this offending Brother, who hath greatly ſinned againſt God; and grieved and injured the Church, wee have earneſtly prayed, and patiently waited for his repentance, but wee have not prevailed. But after all, hee continueth impenitent, and will not be perſwaded to confeſs and forſake his ſin: Wee do therefore according to theſe Laws of Chriſt *Declare him unmeet*, for the Communion of the Church, and reject him from it; Requiring him to forbear it, and requiring you to avoid him, and wee leave him bound to the Judgement of the Lord, unleſs his true Repentance ſhall prevent it.

A Form of Abſolution, and Reception of the Penitent.

2 Sam. 12. 13. 2 Chro. 33. 12, 13. Rom. 10. 15. 1 Joh. 2. 1. 2. 1. John 1. 9. Iſa. 55. 6, 7.

THough you have greatly ſinned againſt the Lord, and againſt his Church, and your own Soul, yet ſeeing you humble your ſelf before him, and Penitently fly to Chriſt for mercy, reſolving to do ſo no more: hear now the glad tidings of Salvation, which I am commanded to declare unto you? 1 *John* 2. 1, 2. *If any man Sin, wee have an advocate with the Father, Jeſus Chriſt the Righteous; And hee is the Propitiation for our ſins.* 1 John 1. 9. *If wee confeſs our ſins, hee is faithful, to forgive us our ſin, and to cleanſe us from all unrighteouſneſs.* Iſa. 55. 6, 7. *Seek the Lord while hee may bee found, Call upon him while hee is near: Let the Wicked forſake his way, and the unrighteous man his thoughts, and*

let

let him return unto the Lord, and hee will have mercy upon him, and to our God, for hee will abundantly pardon. Prov. 28. 13. *Hee that covereth his ſin ſhall not proſper, but whoſo confeſſeth and forſaketh them ſhall have mercy.* Gal. 6. 1. *Brethren, if a man bee overtaken in a fault, reſtore ſuch a one in the ſpirit of meekneſs, conſidering thy ſelf leaſt thou alſo bee tempted.* According to this word of Grace [* I do looſe the bonds here laid upon you, and receive you again into the Communion of the Church] requiring them to receive you, and not upbraid you with your ſin, but rejoyce in your recovery. And I do declare to you the pardon of all your ſins in the Blood of Chriſt, if your Repentance bee ſincere. And I exhort & charge you, that you beleevingly and thankfully accept this Great, unſpeakable mercy, and that you watch more carefully for the time to come, and avoid temptations, and ſubdue the Fleſh, and accept reproofes, and ſee that you return not to your vomit, or to wallow again in the mire, when you are waſhed, but obey the ſpirit and keep cloſe to God in the means of your preſervation.

Pro. 28 13. Gal. 6. 1. Mat. 18. 18. Luke 15. 2 Cor. 2. 7. 10. Act. 13. 38. Act. 8. 8. Luke 15. 25. 27. Mat. 26. 41. Pſal. 85. 8. 1 Cor. 9 25, 26, 27. Pſal. 141. 5. 2 Pet. 2. 22.

* This muſt bee omitted if the perſon was not firſt Rejected.

A Form of Thanksgiving, and Prayer, for the Reſtored Penitent.

O Moſt merciful Father, Wee thank thee, that thou haſt brought us under ſo gracious a Covenant, as not only to pardon the ſins of our unregenerate ſtate, but alſo upon our Penitent confeſſion, and return, to cleanſe us, from all our unrighteouſneſs, and pardon our falls by the blood of Chriſt, and to reſtore our ſouls, and lead us again in the Paths of Righteouſneſs, and command thy Servants to receive us. Wee thank thee that thou haſt thus reſtored this thy Servant, giving him repentance and remiſſion of ſin [* and returning him to the Communion, of thy Church] Wee beſeech thee comfort him, with the beleeving Apprehenſions of thy forgiveneſs and reconciliation through Jeſus Chriſt. Reſtore unto him the joy of thy ſalvation, and uphold him by thy free ſpirit, ſtabliſh, ſtrength-

Rom 3. 25. 1 John. 1 9. & 2. 1. 2. Pſal. 23. & 103. 3. Mal 9. 2. Rom. 5. 1. 2. 3. Pſa. 51. 12. 1 Pet. 5. 10.

* Leave out this if hee was not Rejected.

Act.11.23. then, settle him, that with full purpose of heart, he may cleave unto thée, and now thou hast spoken peace to him, hée may not return
Psa.85.8. again to Folly, as hée nameth the Name of Christ, let him depart
2 Tim.2. from Iniquity, and never more dishonour Thée, thy Church or truth, nor his holy profession, but save him from Temptation,
19 Let him watch and stand fast, and sin no more, least Worse befal him. Let him not receive this grace in vain, nor turn it into
Rom.2.23. Wantonness, nor continue in sin, that grace may abound. But
Mat.6.13. let this old man bée crucified with Christ, and the Body of sin be
2 Cor.16.13. destroyed; that henceforth hée may no more serve sin, remembring what fruit hée had in those things, whereof hée is now asha-
John 5.14. med, and that the End and wages of sin is death, and let us all
2 Cor.6.1. take warning by the falls of others, and bee not high minded but fear; And let him that thinketh hée standeth, take héed least hée
Jude 4. fall. Let us watch and pray that wee enter not into Temptation remembring that the flesh is weak; And our Adversary the Devil, walketh about séeking whom hée may devour. And let none of us hate our Brother in our hearts, but in any wise rebuke our neighbour, and not suffer sin upon him, and confirm us unto the end, that wée may bée blameless, in the Day of our Lord Jesus Christ, to whom with thée, O Father! and thy Holy Spirit, bée Kingdome, and Power, and Glory for ever. Amen.

APPENDIX

A Larger Letany, or General Prayer, to bee used at Discretion.

Mat.28.19. 1 John 5.7. 1 Cor.8.4.6. 1 Tim.1.17. Psl.139. 7,8,9. & 14.7.4 Isa. 40.17. Nehe.9.6. Rev.4.8. & 15.4. Eze.18.4. Psa.57.7. & 119.68. & 147.9 Mal.2.10. Deut.32. 6. Luke 11.2.

O Most Holy, Blessed, and Glorious Trinity, Father Son, and Holy Ghost, three persons, and one God, Infinite in Power, Wisdome, and Goodness, our Creator, Redeemer, and Sanctifier; our Owner, Governour, and Father; hear our Prayers, and have mercy upon us, Miserable sinners.

O Lord our Saviour, whose Incarnation, Nativity, Subjection,

ſection, Faſting, Temptation, Poverty, Reproaches, Agony, and Bloody ſweat, Scourging, Deſertion, Crucifying, Death, and Burial, were all undergone to take away the ſins of the World: Who being riſen, aſcended, and glorified, art the great Prieſt, and Prophet, and King of thy Univerſal Church, for which thou makeſt Interceſſion, which thou doeſt gather, teach, and guide by thy Spirit, Word, and Miniſters, which thou doſt juſtifie and wilt glorifie with thy ſelf, who wilt come again, and raiſe the Dead, and judge the world in righteouſneſs; Wee beſeech thee hear us Miſerable ſinners: Caſt us not out that come unto thee: Make ſure to us our Calling, and Election, our unfeigned faith and repentance, that being juſtified, and made the Sons of God, wee may have peace with him as our Reconciled God and Father.

Act. 7.59,60. Heb. 2.11. Phi. 2.7,8,9. Luk. 2.51. Mat. 4.1, 2. 2 Cor. 8.9. Mat. 12 14. Luk. 22.44. Mat. 27.26,28.30. Mark 14.50. & 15.34. 1 Cor. 15 3,4. Joh. 1. 29. Heb. 1.3. & 2.9. & 3.1. & 4.14 Act. 3 22.23. Heb. 7.25. Joh. 12.32. Mat. 28. 19. 1 Cor. 12. Eph. 4 & 5.26,27. Joh. 17 4.1 The. 4.14,15,16 Joh. 5.22. Act. 17 31 Joh. 6.37. 2 Pet. 1.10 1 Tim 1.5. Act. 5.31 Joh. 1.12. Rom. 5.1, 2 Cor. 6.18.

Let our hearts bee right with thee our God, and ſtedfaſt in thy Covenant, cauſe us to deny our ſelves, and give up our ſelves entirely unto thee, our Creatour, Redeemer, and Sanctifier, as being not our own but thine.

Pſa. 78.37. Mar. 8. 34. 1 Cor. 8.5. 1 Cor. 6.19.20,

Let thy Holy ſpirit dwell in us, and ſanctifie us throughout, that wee may bee new creatures, and holy as thou art Holy, let it bee in us the ſpirit of Adoption, and ſupplication, and the ſeal and earneſt of our Glorious Inheritance, and let us know that wee are thine, and thou abideſt in us by the ſpirit which thou haſt given us.

Rom. 8.9. 1 Theſ. 5. 23. 1 Cor. 5 17. 1 Pet. 1.16. Rom. 8.15. Zech. 12.10. Eph. 1. 13,14. 1 Joh. 3 24.

As thy name O Lord is Holy, and thy glory covereth the Heavens, ſo let the Earth bee filled with thy praiſes: Let our ſouls ever Magnifie thee, O Lord: and our Tongues extoll thee. Let us ſpeak of the glorious honor of thy Majeſty, of thy Greatneſs, thy Power, thy glorious Kingdome, thy Wiſdome, Holineſs, Truth and Righteouſneſs, thy Goodneſs, thy Mercy, and thy wonderous Works: Let all Fleſh, bleſs thy Holy Name.

Luk. 1.49. Hab. 3. 3. Luk. 1.46. Pſa. 66. 17 & 145. 5,6,7,8, 11,12. &c. 21.

Let the deſire of our Souls bee to thy Name: Cauſe us to love thee with all our hearts, to fear thee, truſt in thee, and to delight in thee, and bee ſatisfied in thee as our Portion, and what ever wee do, to do it to thy glory.

Iſa. 26.8. Deut. 11. 22. & 10.12,20,21. Pſa. 4.5. & 37.4. & 16.5. & 63.5. 1 Cor. 10.31.

Keep us from Inordinate ſelf love, from Pride, and vain Glory, and ſelf ſeeking, and from diſhonouring thee, thy Word, or ſervice in the World.

2 Tim. 3.2.4. Pſa. 12. 3.21. Rom. 1.23,24 Mat. 5.16.

Pſa. 2. 47. 2. 7. & 2. 8. 12. Rev. 11. 15. 1 Tim. 2. 1. 4. Joh. 11. 52. 12. 32. Phil. 2. 10. 11.

Let the world acknowledge thee, the Univerſal King. Give thy Son the Heathen for his Inheritance, and the utmoſt parts of the Earth for his Poſſeſſion: Let the Kingdomes of the world become his Kingdomes: Convert the Atheiſtical, Idolatrous, Infidel, Mahomitan, and ungodly Nations of the Earth, that every knée may bow to Chriſt, and every tongue confeſs him, the King of Kings, and Lord of Lords; To the Glory of God the Father.

Matth. 24. 14. 2 Theſ. 3. 1. Dan. 12. 3. Iſa. 49. 6. Matth. 9. 38. Eph. 6. 19. 2 Theſ. 3. 2. 1 Theſ. 2. 16.

Let the Word of thy Kingdome and Salvation be preached to all the World, let it have free courſe and be glorified; and by the Power of thy Spirit, convert many unto Chriſt, and let him be thy Salvation to the Ends of the Earth. Send forth more Labourers into the Harveſt, which is great, and fit them for ſo great a work; and deliver them from unreaſonable and wicked men, that (to fill up their ſins) forbid them to ſpeak to the People, that they might be ſaved.

Luk. 18. 7. Matth. 10. 16. Luke 21. 19. 1 Per. 2. 15. & 3. 14 17. & 4. 15 16, 19. Micah 7. 7. Mat. 5. 11, 12.

Deliver the Churches that are oppreſſed by Idolaters, Mahomitans, or other Infidels and Enemies. Give all thy Servants, Prudence, Patience and Innocency, that ſuffering as Chriſtians, and not as Evil-Doers, they may not be aſhamed, but may glorifie thée, and wait for thy Salvation, committing the képing of their ſouls unto thée, in hope of a Reward in Heaven.

Pſa. 119. 124. Mat. 15. 9. 1 . Rev. 12. & 19. 3. John 9. 10. Luk. 22. 25. 6. 2 Per. 2. Jude 2 Tim. 3. 9. Epheſ. 4. 15, 16. & 3. 5. Rom. 14 1. & 15. 1. Jer. 32. 39. 1 Cor. 1. 10. Phil. 2. 3. John 13. 35.

Deliver the Church from the Roman Papal Uſurpations and Corruptions, diſpel the deceits of Hereſies, and falſe Worſhip, by the light of thy prevailing Truth; Unite all Chriſtians in Chriſt Jeſus, the true and onely Univerſal Head: that by the true Chriſtian Catholick Faith and Love, they may grow up in him, and may kéep the Unity of the Spirit in the bond of Peace; the ſtrong receiving and bearing the Infirmities of the weak; Heal the diviſions that are among Beléevers; Let nothing be done through ſtrife or vain-glory, but in lowlineſs of mind; let each eſtéem other better than himſelf, and let all men know that wé are Chriſts Diſciples, by our fervent love to one another.

Epheſ. 5. 2, 4. Rom. 3. 16. Heb. 11. 6. Epheſ. 2. 2, 3. 2 Theſ. 2. 1.. Rom. 8. 13. Pſ. 19. 13. Rom. 8. 24.

Let us be heartily and entirely thy Subjects, beléeving that thou art juſt, and the Rewarder of them that diligently ſéek thée: kéep us from Atheiſm, Idolatry, and Diſobedience, from Infidelity, Ungodlineſs, and Senſuality, from Security, Preſumption and Deſpair.

Let

Let us study to please thée in all things: Let thy Law bée writ-ten in our hearts, and let us delight to do thy Will; Let our Faith and Lives be ruled by thy Word, which is able to make us wise unto Salvation; let us love it, search it, and understand it, and meditate in it day and night. Col. 1. 10. Heb. 8. 10. Psal. 40. 8. Isa. 8. 20. Act. 28. 32. 2 Tim. 3. 15. 2 Thes. 2. 10. Joh. 5. 39. Lu. 24. 25. Ps. 1. 2

Let us not please our selves or other men against thee, nor be led by the wisdome or desires of the World and Flesh, nor regard lying vanities, nor through carelesness, rashness, or presumption, offend thée. Rom. 15. 1, 2. Gal. 1. 10. 1 Cor. 3. 19. 2 Cor. 1 12. Rom. 8. 13. Joh. 2. 3. Tit. 1. 9. 11, 12, 13.

As all Nations must be judged by thée; let them be ruled by thy Laws, and not make them void by mens traditions, nor worship thée in vain, teaching for Doctrine the Commandments of men. But what ever thou commandest, let them take héed to do it! Let them add nothing thereto, nor take ought therefrom. Rom. 2. 16. Micah 4. 2. Matth. 15. 3. 6, 9, 12. Deut. 32.

Let us not take thy holy Name in vain, but use it in truth and reverence. Keep us from all Blasphemy, Perjury, Prophane swearing, from lying before the God of Truth, and from contempt and forgetfulness of thy presence, from false, unworthy, unreverent thoughts or spæches of God, and holy things, and from neglecting, or abusing thy holy Word and Worship. Exod. 20. 7. Psal. 89. 7. Ier. 4. 2. Mat. 15. 19. James 5. 12. Rev. 22. 15. Ier. 5. 22 Act. 5. 3. & 8. 20. Mal. 1. 6, 7 12. & 2. 2, 7, 8, 9.

Help us to kéep holy thy Day, in remembrance of the blessed work of our Redemption, and reverently to attend thée in Publick Worship; and obediently to receive thy Word, and fervently to call upon thy Name; and to delight our selves in Thanksgiving, and joyful Praises to thy Holiness in the Communion of thy Saints; and let us carefully sée that our households, and all within our gates do serve thée, and not abuse thy holy Day. Rev. 1. 10. Act. 20. 7. 1 Cor. 16. 2. Isa. 58. 13. Heb. 10. 25. 1 Cor. 14. Act. 3. 42. 46. Psa. 98, &c. 149. 1. Iosh. 24 15. Exod. 20. 10.

Have mercy on the Kings and Rulers of the Earth, that they may escape the Temptations of Worldly Greatness, Honours, and Prosperity, which would captivate them to the flesh, and draw their hearts from thée, thy Laws and Waies, and would engage them against thée, and thy Servants; And as they are thy Ministers, and Magistracy is thine Ordinance, sanctifie and dispose them to be Nursing Fathers to thy Church, to own thy Interest, and Rule for thée. 1 Tim. 2. 2. Psa. 2. Ier. 5. 5, 6. Luk. 18. 24, 25. 1 Cor. 1. 26. Luk. 21. 12. Ioh. 7. 48. Ezra 4. 12, &c. Rom. 13. 2, 4. Isa. 49. 23. 2 Chron. 19. 6.

Especially have mercy on thy Servant Charls our King, illuminate and sanctifie him by thy holy Spirit, that above all things Lam. 4. 20. 1 King. 3. 19. 12.

Pſa. 51. 10. 1 Sam. 10. 9. 2 Kings 18. 3, 4. 6. Rom. 13. 4, 5. 1 Tim. 2. 2.

things hée may ſéek thy Glory, the increaſe of Faith and Obedience to thy Laws, and may rule us as being thy Miniſter for good, not to be a terrour to good Works, but to Evil; that under him wée may lead a quiet and peaceable life in all godlineſs and honeſty.

Pſal. 72. 1. Prov. 8. 16. Exod. 18. 17. Job 29. Iſa. 1. 17. 23. Luke 1. 51, 52, 53.

Have mercy upon all the Royal Family, the Lords of the Counſel, and all the Nobility, the Judges and Magiſtrates of theſe Lands. Cauſe them to fear thee, and to be Eminent in Sobriety, Righteouſneſs and Godlineſs, to protect the Innocent, and be a terrour to the Wicked, hating Injuſtice, Covetouſneſs and Pride.

Rom. 13. 1. 6. 1 Pet. 2. 13. 1 Tim. 2. 2.

Let every ſoul be ſubject to the Higher Powers, and not reſiſt. Let them obey the King, and all that are in Authority under him, not onely for wrath, but for conſcience ſake, as knowing, that they rule by thée, and for thée.

1 Cor. 3. 6. 1 Tim. 5. 17. 2 Tim. 2. 15. Ier. 3. 15. 2 Tim. 4. 2. & 2. 22. and 1. 13. Heb. 13. 17. 1 Pet. 5. 1, 2, 3, 4.

Give all the Churches able, holy, faithful Paſtors, and cauſe them laboriouſly to preach, and rightly to divide the Word of truth, to féed thy People with Knowledge, and lead them in the way of Faith and Love, of Holineſs and Peace, and to watch for their ſouls as thoſe that muſt give account; over-ſeeing and ruling them, not by conſtraint, but willingly, not for filthy lucre, but of a ready mind, not as being Lords over thy Heritage, but as the Servants of all, and Enſamples to the Flock: That when the chief Paſtor ſhall appear, they may receive a Crown of Glory.

1 Theſ. 5. 12, 13. Heb. 13. 17. 1 Tim. 5. 17.

Let the Congregations know thoſe that have the ruling of them, and are over them in the Lord, that labour among them, preaching to them the Word of God. Let them ſubmiſſively, and obediently hear and eſteem them very highly in love for their works ſake, and account them worthy of double honour.

Epheſ. 6. 4. Deut. 6. 6, 7. Eccleſ. 12. 1. Epheſ. 6. 1, 2, 3.

Let Parents bring up their Children in the Nurture and Admonition of the Lord, diligently teaching them thy Word, talking of it when they are in their houſe, and when they walk by the way, when they lye down, and when they riſe up, that they may know their Creator, Redeemer, and Sanctifier in the daies of their youth: And cauſe Children to hear, love, honour, and obey their Parents, that they may have the bleſſing of thine eſpecial Promiſe unto ſuch.

Epheſ. 5. 25. 22.

Let Husbands love their Wives, and prudently guide them

in

in knowledge and holineſs; And let Wives love, honour, and obey their Husbands, as meet helpers to them. 1 Pet.3.1.7. Gen.2.22.

Let Maſters rule their Servants in Holineſs, and mercy, remembring they have a Maſter in Heaven, and let Servants reverently, ſingly, and willingly be obedient, and do ſervice to their Maſters, as to the Lord; from him expecting their reward. Eph.6.9.5.

Keep us from Murder, Violence and all injury to our neighbours life, or health, from malice, curſing, reviling, and unadviſed Anger: Let us not reſiſt evil with evil, but forbear one another, and not give place to wrath. 1 Joh.3.15. Luk.3.14.2 Cor.7 2. Mat. 5.22,39.Rom.12.17.Eph.4. 2. Rom. 12. 19.

Keep us from Adultery, Fornication and all uncleanneſs, and the occaſions and appearances thereof. Let us take care as becometh ſaints, that they be not immodeſtly named among us; and that no Corrupt Communication, proceed out of our Mouths, Keep us from Chambering and wantonneſs, from luſtfull thoughts, and all immodeſt attire, behaviour, looks, and actions. Mat. 5.27,28.1 Cor. 6.9.Rom.13.13.1Th. 5.22.Eph.5.3.& 4. 29.1Pet.3. 2,3. Job 31.1.

Keep us from Theft, and Oppreſſion, and any way wronging our Neighbour in his Propriety and Eſtate. Eph.4.28.Pſa.62. 10.&73 8.1Theſ. 4.6.

Keep us from Falſe witneſs-bearing, lying, and deceiving from ſlandering, backbiting, unjuſt, uncharitable cenſuring or reproaching, from all perverting of juſtice, and wronging the reputation of our Neighbour, and from all conſent or deſire of ſuch wrongs, Pro.19.5.& 12.17. &10.10.Mat.7.1,2. Pſa.15.3.& 82.2. Lev.19.17.Prov.23

Keep us from Envy, and from coveting any thing that is our Neighbours, to his wrong, and from ſeeking our own, or drawing to our ſelves, to the Injury of his welfare; but let us love our Neighbours, as our ſelves, and do to others as we would they ſhould do to us. Gal.5.21.26. Exo. 20.17.Phi.2.21. Mat.22 39.& 7.12.

Teach us to love Chriſt and his holy Image in his Members, with a dear and ſpecial love, and to love our Enemies, and pray for them that hate and perſecute us, and to do good to all as we are able, but eſpecially to them of the Houſhold of faith. Mat.15.40.1Pet.1. 22.Mat.5.44,45.& 46.Gal.6.10.

Cauſe us with patience to ſubmit to all the Diſpoſals of thy Will, and wait thy End, and to love the demonſtrations of thy Holineſs, and juſtice though grievous to the Fleſh, and keep us from Impatient Murmurings, and diſcontent, and Arrogant reaſoning againſt thy Will. Pſa.39.9.Mat.26. 30.Act.21.14.Jam. 5.7,8,11.2King20. 19.Mal.3.13,14.

Give

Luk. 11.13. Deut. 28.45. Rom. 13. 14. Luk. 12.20. Ephe. 5. 16. Joh. 9.4.

Give us our daily bread, our necessary sustentation, and provision for thy service, and let us use it for thee, and not to satisfie the flesh; Let us depend on thee, and trust thee for it in the lawful use of means; And bless thou our labours, and give us the fruits of the Earth in season, and such temperate weather as tendeth thereunto.

Deut. 28.6,8.&c. Phi. 2.27. Psa. 102. 24. Luk. 12.20. Eph. 5.16. Joh. 9.4.

Deliver us and all thy Servants from such wants, distresses, griefes, and sicknesses, as will unseasonably take us off thy service, and from untimely death: And teach us to value and redeem our time, and work while it is day.

Rom. 13.13.1 Cor. 9.25. and 1. Tim. 5. 6,13. Eph. 4.28. Pro. 21.17. and 23. 4 1 Tim. 6.8 9.

Keep us from Gluttony, Drunkenness, and all intemperance; from sloth and idleness, from inordinate desires of pleasures, or abundance; but having food, and Rayment let us bee therewith contented.

Psa. 51.1.1 Joh. 1.2 Heb. 8.12. Dan. 9. 6.16. Jer 14.7 Psa. 31.16. Psa. 51.11, 12.19. Rom. 18.1.

Of thy abundant mercy, through the sacrifice and merits of thy Son according to thy promise, forgive us all our sins, and save us from thy deserved wrath, and condemnation. Remember not O Lord our offences, nor the offences of our fore-Fathers, but though our Iniquities testifie against us; spare us and save us for thy mercy sake! O Let not our sin deprive us of thy spirit, or of access unto thee, or Communion with thee, or of thy favour or comfort, or the light of thy Countenance, or of everlasting life.

Mat. 6.12. 14.15. Rom. 12.19. Luk. 6. 28,29. Luk. 34. Act. 7.60.

Cause us to forgive from our hearts, the Injuries done against us, as wee expect to bee forgiven by thee the greatest debt. Keep us from all revengfull desires and attempts. And do thou convert and pardon our Enemies, slanderers, oppressors, persecutors and others that have done us wrong.

Mat. 26.41. Jam. 4. 7. Pro. 4.23. Job 31. 1. Mat. 12.36. Heb. 2.10. 2 Tim. 2.3. 1 Joh. 2.13. and 5.4. Rom. 8.13. 2 Tim. 2. 8.

Keep us from running upon Temptations, suffer not the tempter by subtilty or importunity to corrupt our judgements, Wills, Affections, or Conversations. Cause us to maintain a diligent and constant watch over our thoughts and hearts our senses and Appetites, our words and actions, and as faithful Souldiers by the conduct, and strength of the Captain of our Salvation with the whole Armour of God, to resist and overcome the world, the Devil, and the Flesh unto the End.

Pro. 30 8,9. 1 John 2.15,16. Rom. 8.17 Mat. 13.21.22. Mar. 8.24. Rom. 8. 18.

Save us from the Temptations of Prosperity, and adversity, let us not bee drawn from thee to sin by the pleasures, profits or honours, of the world, strengthen us for sufferings, let us not forsake thee or fall in time of tryal, help us to deny our selves,

ſelves, and take up our Croſs and follow Chriſt, Accounting the ſufferings of this preſent time, unworthy to bee compared with the glory to bee revealed.

Deliver us from the Enmity and Rage of Satan, and his Inſtruments and give not up thy Servants, their Souls or Bodies; their Peace or Liberties, Eſtates or Names to their Malicious Wills: but ſave us and preſerve us to thy Heavenly Kingdome. Mat 6.13. Rom. 16. 20. Pſa. 140. 1, 2, 3. and 31.3. and 17.2, 12. 2 Tim. 4.18.

Wee aſk all this of thee, O Lord! for thou art the Univerſal King, Holy and juſt, to whom it belongeth in righteouſneſs to judge the World, and ſave thy people; All power is thine to execute wrath upon thine Enemies, and to deliver and Glorifie thy Flock; and none is able to reſiſt thee: Of Thee and through Thee, and to Thee, are all things, and the Glory ſhall bee Thine, For Ever. Amen. 1 Tim. 1.17. Pſ. 145. 17. Act. 17.31. Pſal. 72.4. 13. Jude 14, 15. 2 Theſ. 1.10. Pſa. 62. 1. and 147.5. Job. 9.4. Rom. 11.36.

The Churches Praiſe, For our Redemption, to bee uſed at Diſcretion.

OUr Souls do magnifie thee O Lord! Our ſpirits reioyce in God our Saviour, who remembred us in our Low, and loſt Eſtates, for his mercy endureth for ever. By one man ſin entred into the World, and death by ſin: Wee kept not the Covenant of God, and refuſed to walk in his Law: For all have Sinned and come ſhort of the Glory of God, and Judgement came upon all men to Condemnation. But Bleſſed bee the Lord God of Iſrael, that hath viſited and redeemed his people, and hath raiſed up a mighty Salvation for us in the Houſe of his ſervant David: As hee ſpake by the Mouth of his Holy Prophets: which have been ſince the World began: A Virgin hath conceived and brought forth: The Holy Ghoſt did come upon her; the power of the Higheſt did over-ſhadow her, therefore the Holy one that is born of her, is called; the Son of God: Luke 1.46. Pſa. 136.23. Rom. 5.12. Pſa. 78.10. Rom. 3.23. and 5.18. Luke 1.68, 69, 70. Iſa. 7 14. Luke 1.35. Mat. 1.21. Luke 2.11.

Col.1.15, 16.17. His name is called Jesus, for hée saveth his people from their sins: To us is born a Saviour, which is Christ the Lord. Hée is the Image of the Invisible God: The first born of every Creature,

2 Cor.1.24. for by him All things are created that are in Heaven and in Earth, visible and invisible; whether Thrones or Dominions, or Principalities or Powers; All things were Created by him and for him, and hée is before all things, and by him all things do consist. Hée is the Power of God, and the Wisdome of God: The true light

Joh.1.9.14. that lighteth every man that cometh into the world; The Word was made Flesh, and dwelt among us, and men beheld his Glory,

Col.1.19. as the Glory of the onely begotten of the Father, full of Grace and Truth: For it pleased the Father that in him should all fulnes dwell.

Gal.4.4. When the fulnes of time was come, God sent his Son made of a Woman, made under the Law, to redeem them

Mat.17.5. that are under the Law. This is the beloved Son, in whom the Father is well pleased.

Heb 7.26. For such a high Priest became us, who is Holy, Harmles, Undefiled, separate from sinners, hée did

1 Pet.2.22,23, no sin, neither was there any guile found in his mouth, when hée was reviled, hée reviled not again, leaving us an Ensample;

24. Who his own self bare our sins in his own body on the Tree. For

Isa.53.5,6. God layed on him the Iniquity of us all, and by his stripes wée are healed. When wée were without strength, in due time Christ

died for the ungodly, the just for the unjust, In this was manifest the Love of God towards us, that God sent his only begotten Son into the World, that wée might live by him. For-

Rom.5.6 asmuch as the Children were Partakers of Flesh and Blood, hée

1 Pet.3.18. himself likewise took part with them, that hée might destroy

1 John 4.4. through death, him that had the Power of death, that is the

Heb.2.14, Devil, and might deliver them, who through fear of Death,

15. were all their life time subject to Bondage. Having spoiled Prin-

Col 2.15. cipalities and Powers, hée made shew of them openly triumph-

1 Cor.15.4. ing over them in his Cross. Hée was Buried and rose again the

Act.2.24 third day according to the Scriptures. For God raised him hav-

2 Tim.1.10. ing loked the pains of death, because it was not possible that hée should bée holden of it, hée hath abolished death, and brought life and Immortality to light by the Gospel. O Death! where is thy Sting; O Grave! where is thy Victory.

1 Cor.15.55. Mat.28.18. All Power is given him in Heaven and Earth; when hée ascended

ſtended up on high, hee led Captivity Captive, and gave gifts to men: And hee gave ſome Apoſtles, and ſome Prophets, and ſome Evangeliſts, and ſome Paſtors, and ſome Teachers, for the perfecting of the Saints, for the work of the Miniſtry, for the Edifying of the Body of Chriſt, till wee all come in the unity of the Faith of the knowledge of the Son of God, to a perfect man; hee is ſet at Gods right hand in the Celeſtials, far above all Principalities, and Powers, and Might, and Dominion, and every name that is named, not only in this World, but in that to come: God hath put all things under his feet, and gave him to bee head over all things, to the Church which is his Body, the fulneſs of him that filleth all in all. Ephes. 4. 8. 11. 12, 13. Ephes. 1. 20. 21 22, 23.

Without Controverſie great is the Myſtery of Godlineſs; God manifeſted in the Fleſh, juſtified in the Spirit, ſeen of Angels, preached to the Gentiles, beleeved on in the World, received up into glory. This is the Record, that God hath given us Eternal life, and this Life is in his Son; Hee that hath the Son hath life, and hee that hath not the Son hath not life. Hee was in the World, and the World was made by him, and the world knew him not; Hee came to his own and his own received him not; This is the Condemnation that light is come into the world, and men loved darkneſs rather than light, becauſe their Deeds are Evil. But as many as receive him, to them gives hee Power to become the Sons of God, even to them that beleeve in his Name; There is therefore now no Condemnation to them which are in Chriſt Jeſus, who walk not after the fleſh but after the ſpirit. He forgiveth our Iniquities, and will remember our ſins no more; who ſhall lay any thing to Charge of Gods elect? It is God that Juſtifieth, who is hee that Condemneth? It is Chriſt that died; Yea, rather that is riſen again, who is even at the right hand of God; who alſo maketh interceſſion for us. Who gave himſelf for us, that hee might redeem us from all Iniquity; & purifie to himſelf a peculiar people zealous of good works. If any man have not the ſpirit of Chriſt, the ſame is none of his. Hee that nameth the name of Chriſt muſt depart from Iniquity. If wee regard Iniquity in our hearts, God will 1 Tim. 3. 16. 1 John. 5. 10. John. 1. 10. 11. 11, 12, Rom. 8. 1. Heb. 8. 12. Pſa. 103. 3. Rom. 8. 33, 34. Tit. 2. 13, 14. Rom. 8. 9. 2 Tim. 2. 19. Pſalm. 66. 18

1 Cor. 6. 11. not hear our Prayers. But wee are washed, wee are sanctified, wee are justified in the name of the Lord Jesus and by the spirit of our God. Not by works of Righteousnes which wee have done, but according to his mercy hee saved us by the washing of Regeneration, and renewing of the Holy Ghost. And being justified by faith, wee have peace with God through our Lord Jesus Christ; by whom also wee have Access by Faith into this Grace wherein wee stand, and rejoyce in hope of the Glory of God; And hope maketh not ashamed, because the love of God is shed abroad in our hearts, by the Holy Ghost which is given to us. For if when wee were Enemies wee were reconciled to God by the death of his Son, much more being Reconciled, wee shall bee saved by his life. Hee that spared not his own Son, but gave him up for us All, how shall hee not with him also freely give us all things. Hee that is gone to prepare a place for us, will come again and receive us to himself, that where hee is, there wee may bee also. It is his will that they that the Father hath given him bee with him where hee is, that they may behold the Glory that is given him, Because hee liveth wee shall live also; For wee are dead, and our life is hid with Christ in God: When Christ who is our life, shall appear, then shall wee also appear with him in Glory; when hee shall come to bee glorified in his Saints, and to bee admired in all them that do beleeve. Then shall men discern between the Righteous and the Wicked, between those that serve God, and those that serve him not. Then shall the Righteous shine forth as the Sun in the Kingdome of their Father. Hee that overcometh shall inherit all things. Hee shall enter into the Joy of his Lord: Hee shall bee a Pillar in the Temple of God, and shall go out no more. Christ will grant him to sit with him in his Throne, even as hee overcame, and is set down with his Father in his Throne. hee will rejoyce over us with joy; hee will rest in his love: Even in the Holy City, the new Jerusalem, prepared as a Bride adorned for her Husband, where the Tabernacle of God will bee with men, and hee will dwell with them, and they shall bee his people, and God himself shall bee with them, their God, and shall wipe away

Titus 3. 5.

Rom. 5. 1, 2, 5.

10.

Rom. 8. 32.

John 14. 2, 3.

John 17. 24.

John 14. 19.

Colloss. 3. 3, 4.

2 Thes. 1. 10.

Mal. 3. 18.

Matth. 13. 43.

Rev. 21. 7.

Matth. 25. 21.

Rev. 3. 12.

21.

Zeph. 3. 17.

Rev. 21. 2.

3.

4.

23.

all tears from their Eyes, and there shall bee no more death, Rev. 22. 3.
nor sorrow, nor crying, nor pain, for the former things are
passed away. And the City needeth not the Sun, or the 4.
Moon to shine in it, for the Glory of God doth lighten it, and
the Lamb is the Light thereof. The Throne of God and of 1 Tim. 6. 15.
the Lamb shall bee in it, and his Servants shall serve him, Rom. 11. 36.
and shall see his face, who is the Blessed and only Potentate
the King of Kings, and Lord of Lords; Of him, Through
him, and To him are all things: To him bee Glory for e-
ver. Amen.

FINIS.